

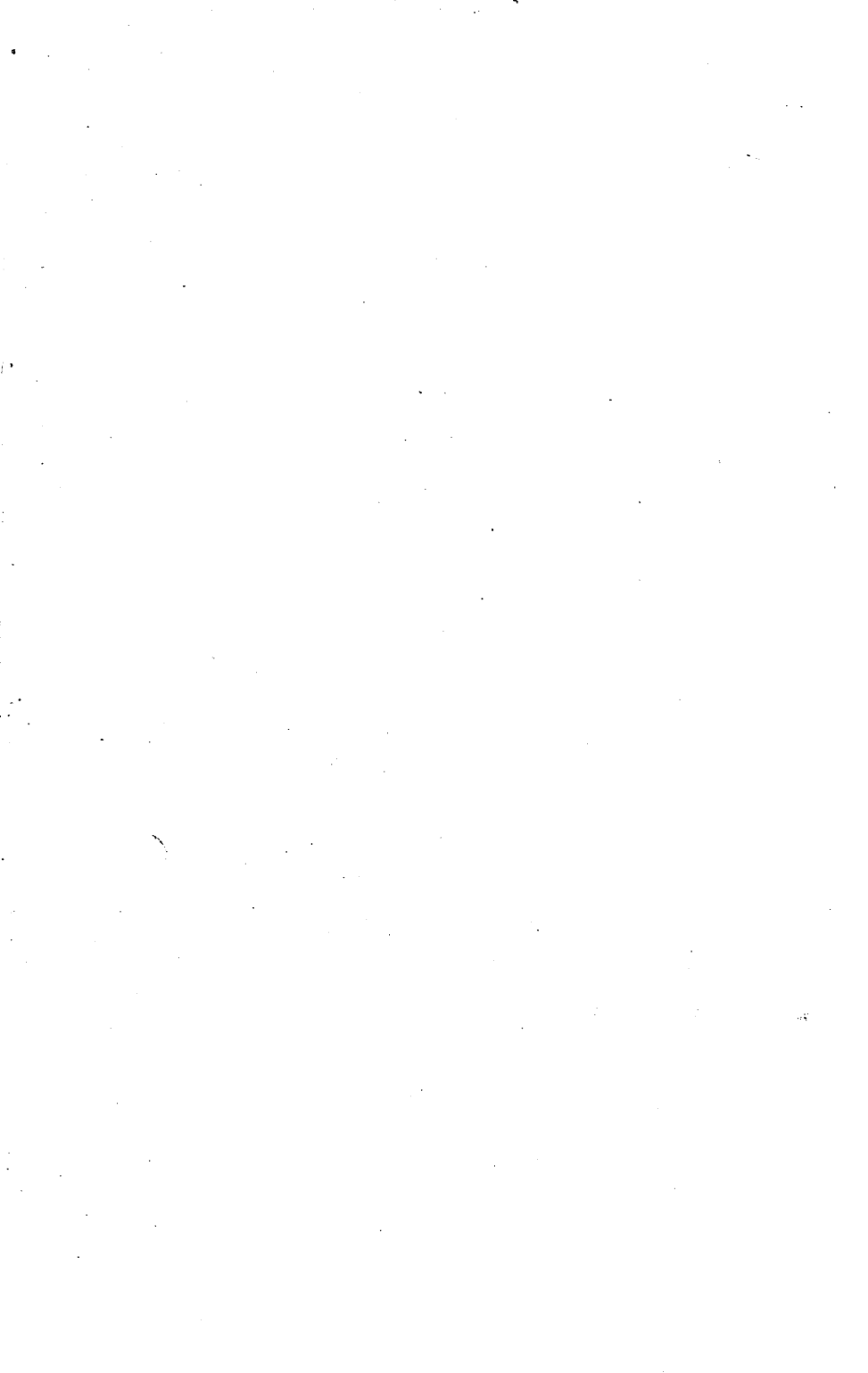
WHEN
ARE WE
PATRIOTIC?

FRANCES
NALL

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WHEN ARE WE PATRIOTIC?

(Two Units in Weekday Religious Education for
Christian Citizenship Series for
Grades Seven and Eight)

FRANCES NALL

Printed for the International Committee on Co-operative
Publication of Weekday Church School Curriculum

by

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WHEN ARE WE PATRIOTIC?

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TO MY FATHER
THE REV. A. M. MAHAFFIE

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INTRODUCTION

The Purpose of These Units

The purpose of these units is to help the pupils to catch the vision of what living like Jesus means and to help them see which things in life are meaningful. The aim is that, through these units, junior-high students will see Jesus in all of life—at home, school, and in the community—and that they will be led to integrate their purposes and activities in the teachings of Jesus for today's living.

The unit "When Are We Patriotic?" proposes to help the pupil see citizenship as a Christian privilege and responsibility for improving his country and making it more Christlike.

The unit "Peace Victories" will help the student to see that the real heroes are those persons who have helped people to live more useful and better lives. By studying Jesus' way of life and how modern Christians are carrying out his principles, it is hoped that the achievements of these heroes of peace will become an inspiration to intermediate boys and girls to make Christ the moving force in their lives.

Planning the Sessions

1. *Thinking of the Pupils.* Intermediates are grown-ups one minute and infants the next, as every leader of junior-high pupils knows. The teacher must be prepared to catch their interests, intense though often fleeting. To start it is best to plan activities immediately, and let discussions and stories follow. In this way many disciplinary problems will be solved.

Treat the intermediates as equals and let them make their own decisions concerning which committees and activities to have. Help them to make their own laws and they will work with you gratefully—not against you. Be an umpire and guide them—not a dictator. Think of the individual needs of the pupils and plan your sessions so that each boy and girl will be able to express himself in a constructive way.

2. *Teacher's Preparation.* With the individual pupils and the group as a whole in mind, read through the entire unit, checking the

parts which you believe will interest your class. Then from the first session select the material which will be of interest to your particular group. Since there is too much material for any one session you will need to select that which your own group needs. Make a lesson plan including:

(a) Your aim for the session.

(b) Your approach. For the first day have two or three methods of motivating their interest. If one does not succeed, try another.

(c) The discussion and activities. Help the students to make their whole session a worship service whether they are reading from the Bible, discussing everyday problems, listening to a story, planning in committees, conducting a formal worship service, or having an informal worship period. Help each boy and girl to feel that he has truly been in the presence of God.

To do this the teacher must have all equipment ready; he must have his lesson so well in mind that he need not refer to notes; and he must be in a worshipful attitude himself so that he radiates Christian love and poise.

Make each session a surprise. Start one by looking up Bible references, another with a play a committee has prepared, stories of modern heroes, a worship service, work projects by committees, or discussion of a problem which is real to the group.

Look over all the suggested projects in the units and select the ones which you feel should be used throughout the unit, such as a stamp collection display (in 1939 a special series of postage stamps in honor of thirty-five Americans who had achieved fame in the arts and sciences was issued. Perhaps the class could collect those of Horace Mann, Booker T. Washington, Frances E. Willard, Alexander G. Bell, Edward A. McDowell, Luther Burbank, John James Audubon, and James A. M. Whistler); a class mural of modern heroes made on wrapping paper with crayons, such as heroes of health (show a nurse and doctor); or a simulated stained-glass window made as a worship center.

From the following material the teacher will be able to get additional ideas: *International Journal of Religious Education*, 203 North Wabash Avenue, Chicago, Illinois; *Teaching Religion Creatively*, by A. J. W. Myers; *Intermediate Method in the Church School*, by F. M. McKibben; *Working with Intermediates*, by G. S.

Dobbins; *How Shall I Learn to Teach Religion?* by Blanche Carrier; *The Psychology of the Adolescent*, by L. S. Hollingsworth; *What It Means to Grow Up*, by Fritz Kunkel; *Rediscovering the Adolescent*, by H. S. Dimock; *The Fine Art of Public Worship*, by A. W. Blackwood; *Evangelism of Youth*, by A. H. Gage; *Flowers and Trees of Palestine*, by A. A. Temple; and *The Historical Geography of the Holy Land*, by George Adam Smith.

These units have grown out of the experience of the writer, Mrs. T. Otto Nall, in teaching in the Week-day Schools of Religious Education in the Lakeview District, Chicago, Illinois; Oak Park, Illinois; Cincinnati, Ohio; and Kansas City, Kansas. The materials were experimentally used in the last two schools.

UNIT ONE
WHEN ARE WE PATRIOTIC?

UNIT ONE: WHEN ARE WE PATRIOTIC?

SESSION I. BEING PATRIOTIC

Aim of the Unit

The purpose of this unit is to lead the intermediate to an understanding of a citizen's privileges and responsibilities, and to a desire to be a Christian patriot in his everyday life.

Aim of the First Session. The purpose of this lesson is to develop an appreciation of the religious ideals of the founders of our country, and to evaluate our patriotic celebrations for the conceptions of true or false patriotism which they give. Help the students to catch the meaning of Christian patriotism as exemplified by the life of Jesus.

Resource Material

Victories of Peace, by D. M. Gill and A. M. Pullen; *New Plays for Every Day the Schools Celebrate*, by M. A. Niemeier; *Cease Firing*, by Winifred Hulbert; *Peace Plays*, by A. P. Sanford; *Worship Programs and Stories for Young People*, by A. A. Bays; and *Lyric Religion*, by H. Augustine Smith.

Scripture

Luke 2. 40-52, and Psalms 24, 114, 117, and 122.

Suggestions for Teaching

Motivating the Unit. This unit should be used when the class feel a conscious need for it. There are times, however, when the leader realizes his group need to have certain ideas brought into their consciousness. If your group need such, you might gain their interest, the week before you plan to start the unit, in this way: State that you are going to tell them of a game. Say that you will speak "one word" and, as you do, each one is to remember the first picture which flashes into his mind. When the boys and girls are listening intently, say "Patriotism." Ask each to tell of what he thought first. (From the answers the leader will be able to tell where to begin in teaching Christian citizenship.)

Ask: What is patriotism? When the group come to a standstill for want of the correct answer, ask them whether they would like to study a unit on "When Are We Patriotic?" Let each member of the class ask one person during the week "What is patriotism?" and report his answer next week.

Approach to the Lesson. Begin your session by having the assigned reports given. After these are discussed, suggest that we ourselves find out what patriotism is. Follow the Guide for the Discussion, adapting it to fit the needs and interests of your group.

Outline of the Discussion

1. When Are We Being Patriotic?
2. Religious Ideals of the Colonists.
3. How Did Jesus Show His Patriotism?
4. What Can Our Class Do to Be More Patriotic?

GUIDE FOR THE DISCUSSION

1. When Are We Being Patriotic?

Write ten statements on the blackboard which the students should rate from one to ten according to the content of patriotism. Use such statements as:

Rating Test

- Singing "America, the Beautiful."
- Reading the adventures of the colonists.
- Watching a movie newsreel.
- Attending church on Thanksgiving.
- Helping younger boys and girls to obey the laws of your community.

Ask: What is patriotism? After the members of the class have given their reports, stress the fact that patriotism is the love of country and a devotion to the welfare of the country. Ask, Which is helping the welfare of one's country more—to live or die for it? Which is harder to do? Suggest that in some places the stress is put on dying for one's fatherland. Ask, What does our country stress?

State: To help us to be more patriotic our government has set aside certain national holidays. As the group are naming these holidays, state that these holidays stress different kinds of patriotism. Ask several pupils in turn to read the following illustrations and let the class decide which holidays these describe.

(a) An International Peace Bridge between the United States and Canada was opened to traffic in the summer of 1938 by Prime Minister W. L. Mackenzie King and President Roosevelt. At the opening of this Thousand Island Bridge over the Saint Lawrence River, President Roosevelt pledged the friendship of the United States to Canada. Ask, On what national holiday do we think of peace and friendship with our neighbors? (Armistice Day.)

(b) Each year the patriots of Cincinnati, Ohio, not only put flowers on the graves of men who have died in time of war, but also decorate the graves of men and women who have died in peace time that others might live. Such persons are firemen, policemen, mothers, and scientists. Ask, On what holiday do we think of the men and women who have given their lives for the welfare of our country? (Memorial Day.)

(c) It was not because Hunter Roy Greenlaw grew up on the same farm where George Washington once lived that he received the \$500 award as Star Farmer of America, but because he showed the same spirit of independence and honest effort. Young Greenlaw, at his father's death, was only a freshman in high school, but he took over the management of the historic three-hundred-and-eighty-five-acre farm, which was hopelessly run down. Four years later he not only graduated from high school with a high average but had built up the farm by applying the principles of agriculture learned in school. Ask, What national holiday emphasizes this opportunity, which every American boy and girl has, to develop his talents? (Fourth of July.)

(d) The Eskimo tribes of the Mackenzie River Delta in Canada raised their voices in thanksgiving to Andy Bahr, a seasoned Laplander, when he herded 3,000 reindeer 2,400 miles across the bleak wastes of the far north. In 1929 the Canadian government realized that this settlement of Eskimos were slowly starving to death because of the shortage of caribou and walrus. They decided to import a herd of reindeer from Elephant Point, Alaska. Andrew

Bahr was chosen to head this expedition. He started on December 16, 1929, and after traveling for five years over icy wastes and through driving blizzards, he reached his destination in January, 1935. Now these Eskimos have an abundance of milk, cheese, and meat. The food supply is increasing as the herd multiplies. Ask, What national holiday helps us to be thankful for our food, our homes, and our country? (Thanksgiving.)

Ask: Do we today stress the kind of patriotism the founders of these national holidays believed in?

2. Religious Ideals of the Colonists

A. *National Holidays.* Let several students in turn give reports on the beginnings of our national holidays, telling why they were started, and how we are carrying out the purpose of the founders, such as:

Memorial Day. Let a student tell: After the Civil War some of the Northern states set aside May 30 to decorate the graves of the Union soldiers. Soon afterward some of the Southern states set aside a special day to put flowers on the graves of Confederate dead. Since that time Memorial Day has been extended to include soldiers of all wars, and in some places to include all patriots who have died in service to their country whether in war or peace time. What peace patriots would you include?

Armistice Day. Let a pupil tell the origin of the day and emphasize that we should think of peace and friendship on that occasion. Discuss how the group can promote peace in their class at school and in the community. Suggest that they send to the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., for the Bulletin on Current Films, which will list the current movies on peace.

B. *The Colonists' Ideals Today.* Type the following statements and give to each student. These may be enlarged upon by each one.

LITANY FOR SEVEN STUDENTS

Narrator: In what ways are we carrying out the religious ideals of the colonists?

I Am the Church: The Puritans came to America to seek reli-

gious freedom. Today in the United States we have 210,924 churches with 64,000,000 members. Everyone is allowed to worship as he pleases.

I Am the Hospital: Many of the early colonists died for lack of proper food, shelter, and physical care. Today we have 7,220 hospitals which care for 8,000,000 people each year.

I Am the School: We have free schools for every boy and girl in the United States. There are 871,003 teachers for the 16,000,000 pupils.

Narrator: In what ways do we fail to carry out the religious ideals of the pioneers?

I Am Friendship: The Indians made a peace treaty with William Penn, stating, "We will live in love and peace with William Penn as long as the sun and moon shall last." For many years peace was kept in the land controlled by Penn's followers, but peace has been violated between states, between laborers and employers, and between colored and white people.

I Am Sabbath Observance: My Puritan ancestors said that no work could be done on Sunday, no games could be played, and everyone must go to church.

I Am the Land of Opportunity: My pioneer ancestors said that everyone who lives must work, and there is plenty of work for all. Today many millions of my boys and girls are hungry because their fathers can find no work to do.

Ask: Is our country today a better place in which to live than it was in colonial times? Why? Will it be a better place in which to live fifty years from now? If so, what can you do to make it better? Suggest that we look to Jesus' life to see if we get any pointers on how to improve our country.

3. How Did Jesus Show His Patriotism?

A. In Everyday Life. Give a typed copy of the following test to each pupil, and see who first can find the correct answers which are included in the Scripture references.

Find-It Test

Jesus helped his country by:

(a) Healing the Luke 18. 35-43.

(b) Noticing and praising the Luke 21. 1-4.

(c) Feeding the people who were hungry. John 6. 10-12.

(d) Giving the in his Sermon on the Mount. Matthew 5. 2-12.

(e) Teaching great principles, as the parable of Mark 4. 2-8.

(f) Stressing the important place which people should give to Mark 10. 13-14.

(g) Being friends with who was an outcast. Luke 19. 5-7.

Answers: (a) blind man, (b) poor widow, (c) five thousand, (d) beatitudes, (e) the sower, (f) children, (g) Zacchaeus.

B. *On National Holidays.* Suggest that, in Luke 2. 41-51, we have an account of how Jesus celebrated a national holiday. Let the class select from the following statements the things which Jesus did on a national holiday.

(a) Watching an automobile race.

(b) Hiking with a group of friends to the Temple.

(c) Singing on the way to the Temple the national anthems and other religious songs.

(d) Watching the fireworks.

(e) Attending a church service.

(f) Having an outdoor picnic with a thanks to God before and after eating.

(g) Discussing questions with the most learned professors of the day.

(h) Attending a dramatization of an Old Testament story.

(i) Enjoying a week of meetings with people from all parts of the country.

(j) Listening to band music as soldiers march by with flags flying.

(k) The whole family celebrating the holiday together.

Answers: What Jesus did—b, c, e, f, g, h, i, k.

4. What Can Our Class Do to Be More Patriotic?

A. *On National Holidays*

Questions:

(a) Count the good times which Jesus had on his national holidays.

(b) Which of these would you like to do on your next national holiday?

(c) Why did the Hebrews and the Pilgrims think of God on all their holidays?

(d) On which holiday is it the easiest to think of God?

(e) Make suggestions for improving your next holiday.

B. Being Patriotic Everyday. Ask, How can we be patriotic everyday? Suggest that, during the next four sessions, we can consider the answer.

Assignment: Several projects might be mentioned and the committees appointed to start them. Appoint a committee to plan the worship service, and three students to give the talks mentioned under "Worship Suggestions" for Session II.

Project Suggestions

1. Have the students give a suitable patriotic play at the last session on the unit. *Enemies*, by Margaret Parsons, or *Mother Earth and Her Children*, by Barbara Abel (The Womans Press, 600 Lexington Avenue, New York City), may be given with marionettes or puppets. Instructions for making marionettes may be obtained from *Kit 40—Marionette Construction*, 25 cents, Co-operative Recreation Service, Delaware, Ohio. *The Unveiling*, by Helen L. Willcox (Session IV), may be given by members of the class.

2. Raise an International Peace Garden or window box by letting one boy or girl from each nationality represented in the group bring a plant native to his country, as: English ivy.

3. Build an International Bridge between your class and some other group, as with a settlement group in a near-by city or community. Exchange letters, posters, notebooks, and perhaps visits until this friendship bridge is formed.

4. Make a friendship map. On an outline map of the world, which may be sketched on a large piece of cardboard, mark the objects which are dedicated to friendship, as: the Christ of the Andes, the Flemish Peace Shrine, the International Highway being built from Alaska to Argentine, and airplane routes. Descriptions of these airways may be obtained from your local post office.

5. Make a series of patriotic posters on "How to Celebrate Thanksgiving," or "Being a Christian Citizen at Home," or "How Jesus Showed His Patriotism."

6. Make a class scrapbook of pictures and stories about peace patriots.

7. Visit the memorial buildings and statues in your community and find out to whom they are dedicated.

Worship Suggestions

1. *Hymn*: Let all the group sing the first stanza of "America, the Beautiful."

2. *Reader*: This song, Psalm 122, was sung by Jesus and pilgrims who went to Jerusalem. As they reached the Temple they expressed their joy that the journey was safely ended, and that they could at last worship in the beautiful Temple of Jerusalem.

Class: Read in unison Psalm 122. 1, 2.

Reader: Jesus and the others are seeing a big city for the first time. They mention that the houses seem so close together. In verse four they are remembering that the Hebrew people have visited Jerusalem for hundreds of years to show their love and thanks to God. In verse five they are saying that here also are the courts of justice, where disputes may be settled.

Class: Read in unison Psalm 122. 3-5.

Reader: In verses six and seven the pilgrims are praying for peace, for only in time of quiet can the people be prosperous. In verses eight and nine they are praying for their friends back home who were unable to make the journey. The pilgrims pray too that they themselves may come nearer to God because of this pilgrimage. This psalm is being used today by pilgrims going to Jerusalem.

Class: Read in unison Psalm 122. 6-9.

3. *Hymn*: Sing the second stanza of "America, the Beautiful."

Let the group compare this hymn with the national anthem of Jesus' time.

4. *Praise to God.* This national anthem of Jesus' day may be read by the class as a closing praise to God. Psalm 117.

SESSION II. BEING A GOOD CITIZEN

Aim of This Session

Help the student to realize that the home and school afford an opportunity to practice citizenship by improving group loyalty, respect for authority, co-operation, responsibility, sympathy, and thoughtfulness of others. That the community gives the intermediate a chance to practice citizenship by obeying traffic rules, thinking of the rights of others in church, in the swimming pool, or the movie, and by helping in such community activities as church improvements, playground activities, and charity drives.

Resource Material

Citizenship, by H. N. Sherwood; *Readings in Community Life*, by H. C. Hill; *Bible Readings in Character and Citizenship*, by A. L. Morgan; *The Children's Story Garden*, collected by a Committee of Philadelphia Yearly Meeting of Friends; *Jesus Among His Neighbors*, by M. O. Hawthorne; *The Gospel in Art*, by A. E. Bailey, and *The Hidden Years*, by John Oxenham.

Scripture

Deuteronomy 6. 6-9; Zechariah 8. 4-8, 16-17; 1 Corinthians 13. 1-7; Philipians 2. 3-4; 4. 8.

Suggestions for Teaching

Motivating the Session. Review last week's discussion briefly and suggest that being patriotic on national holidays is much easier than being a good citizen every day. Hand to each student a typed copy of a rating test for him to grade the items from 1 to 10 in the order which each suggests good citizenship, using such items as:

Rating Test

Keeping the classroom neat and clean.
Hanging up my clothes each morning.
Keeping younger children from fighting.
Giving others half the sidewalk.

Outline of the Discussion

1. Being a Good Citizen at Home.
2. Being a Good Citizen at School.
3. Being a Good Citizen in the Community.

GUIDE FOR THE DISCUSSION

1. Being a Good Citizen at Home

A. *Am I Loyal to My Family?* Suggest that we sing our national, state, and school songs to express our loyalty. Ask: How do we show our loyalty to our own families? How are we loyal McTavish's, or Mitchell's? How is your family like a baseball team? Who is the manager? Who coaches you to be a good player? What is your batting average?

B. *Why Was Jesus Loyal to His Family?* When Jesus was twelve years old, it appears that he had a very hard decision to make. Should he stay at the Temple school in Jerusalem or go back home and work in the carpenter shop? He had spent three days in the luxurious quiet of the Temple court, talking with the greatest scholars of the day. If he had decided to stay, in all probability some rabbi would have adopted such a bright boy. Give a typed copy of the following Choice Test to each student and ask him to check the one which is correct:

- (a) He loved his mother and wanted to obey her.
- (b) He knew his family needed his financial help.
- (c) He did not have any place to stay in Jerusalem.
- (d) He knew his mother would grieve if he stayed.
- (e) He knew that in his own home he could develop a stronger character than in the Temple school.

C. *How Can I Be a Better Citizen at Home?* Let the class tell what a good citizen would do in each of the following cases:

- (a) If your favorite radio program is changed to the same hour as your dad's, but on a different station.
- (b) If your mother asks you to wash dishes when the gang want to go to a movie.
- (c) If you want to go to a basketball tournament and your family are planning a week-end trip to another state.

(d) If you and your sister both want new coats and the family budget will cover just one.

Tell this story: There are five children in the Reeves family. Each week they divide the work according to the ability of each child. Little Jean empties the wastebaskets while big brother Jim helps with the lawn or the furnace. They post the schedule on a bulletin board in the back hall, and as soon as a task is done it is checked off. When a member of the family achieves a distinction or receives an honor it is likewise posted, as are announcements or messages to each other. The Reeves have a family council and divide the budget according to each one's needs. Perhaps this month Sam will make his old shoes do, so that Sally can get new ones. Sally will wait for her new hat until Bill gets a suit. They work together as a team, with mother and father as manager and coach.

Let the class give examples of how their own families work together as a baseball team. Let them suggest how they can improve their batting and fielding averages.

2. Being a Good Citizen at School

A. *How Can I Be a Good Citizen at School?* Tell: In the newspaper was an account of a junior-high-school boy who, hearing the plaster crack overhead, notified the teacher just in time for the thirty-five boys and girls to march out of the room before the plastering on the ceiling crashed down on the desks.

State that not many boys and girls have a chance, in this modern era of steel and brick construction, to save a crippled girl from a burning school building, but there are things that are harder to do and take more courage. Let the class name some of them. Give this *Find-It Test* to bring out others:

(a) What does Zechariah say about telling a lie? Zechariah 8. 16.

(b) If you thought a neighbor boy stole your fountain pen, what would Zechariah tell you to do? Zechariah 8. 17.

(c) What does Paul tell us to do when we get the best mark in the class? 1 Corinthians 13. 4.

(d) What kind of a person should be elected president of your school class? Philippians 2. 3-4.

(e) What things would be different in your school if everyone followed Paul's example? Philippians 4. 8.

B. *Jesus Went to School Too.* The leader should contrast Jesus' school life with ours. After a student reads aloud Deuteronomy 6. 6-9, which tells the Hebrews how to educate their children, state that the parents taught their children at home until they were six years old. They were told the meaning of the religious ceremonies observed in the home and the stories of such early Hebrews as Abraham, Joseph, Moses, and Ruth. The ceremonies taught that Jehovah was the one true God and that right living was pleasing to him.

When Jesus was six years old he probably went to the synagogue school, where the teacher was hired and paid by the members of the congregation. School began at ten o'clock in the morning and lasted until three in the afternoon, except during the hot months of July and August, when it lasted only four hours. During the summer the teachers were not allowed to whip their pupils. The students sat on the floor in a semicircle in front of the teacher. When they studied, they shouted at the top of their voices so the teacher would know they were all working on their lessons.

The only textbook they had was the Hebrew Scriptures. From these they learned to read, write, and recite the laws. In addition they learned certain prayers to be used in their daily lives. Jesus' school life ended by the time he was twelve. Instead of going on to the rabbinical college he made ox yokes and plows in Joseph's carpenter shop.

Ask: What chances did Jesus have to be a good citizen at school? Let the class name Jesus' principles for right living which he probably drew from his life at school. Paul states them in 2 Timothy 2. 15 and 1 Thessalonians 4. 11.

3. Being a Good Citizen in the Community

A. *How Can We Work for Good Will in Our Community?* State that in a number of towns and cities the boys and girls run the city for a day—one boy being the mayor, another the traffic manager, another the chief of police, and so on. In this way they become acquainted with the duties of the different officers. In other cities the boys have a junior business club and help with community

improvements. Four-H Clubs, stressing head, heart, hand, and health, are helping to spread new ideas for farming. Let the pupils name ways they can improve their community. After several suggestions are made, ask the students to read silently 1 Corinthians 13. 1-7, and Philipians 2. 3-4. Tell this incident: Jim, twelve years old, was slighted by two of his close friends. At once he decided to get even with them by not inviting them to his party. If they were going to be mean, he'd be mean too. But his mother believed in Jesus' way of good will. When Jim's anger had calmed down a little, she said: "Now, son, there are two ways to handle this. You can leave the boys out of your fun and immediately they will think of something to do back to you. Then the next day you'll return their meanness, and so on. Or you can forget their slight, invite them to your party and keep two good friends."

Ask: Which would a good citizen do?

The leader or a student should tell the story, "The Invincible Leader," which illustrates what good will can do. Ask the class to give other examples from their own experiences or from history, such as: disarming the Canadian-United States border.

B. *Jesus Worked for Good Will.* How can we work for peace and good will in our community? Ask a pupil to read aloud Zechariah 8. 4-8 and list on the blackboard the different persons of whom we, as citizens, need to think. Ask: How can we create good will among the older people in our community? What can we do for children? Let the class name several things which Jesus did, as: Mark 10. 14. Let a pupil tell several incidents, recorded in *The Hidden Years*, by John Oxenham, especially Chapters IV and VIII.

Ask: How can we help our community? Here are two true incidents:

(a) An intermediate class made a tour of their community and marked the spots which should be improved. A churchyard was badly cared for, so the junior-high class volunteered to clean it up. A vacant lot was littered with tin cans and papers. They cleared the rubbish away and made a baseball diamond.

(b) A man lived in a neighborhood where no one had much money. One day he realized how old and dingy the houses looked. His own house needed paint badly, but he did not have the money

to paint the whole house, so he bought paint for the porch. No sooner had he finished than his next-door neighbor started to paint his porch too. In a few months the whole neighborhood caught the spirit and every house and lawn had a more attractive appearance.

This man had the secret of making his neighborhood better. He didn't talk about it or tell other people what to do. He began to work at it himself. Let the group discuss how they can improve their weekday church school.

Assignment

(a) Appoint a committee to plan the worship service (consult "Worship Suggestions" under Session III).

(b) Appoint five committees or persons to report next week; the first, on what war propaganda they have noticed during the week; the second, to tell what racial, social, or religious prejudices they have noticed; the next, to report on how many unemployed there are in the community; the fourth, to discover any slot machines or gambling devices near the school; the last, to find liquor ads which are propaganda and do not state facts.

Project Suggestions

1. Plan self-government for your class if you do not have it, so the students can practice good citizenship.

2. Start a campaign to "Disarm the Nursery" in your community. Ask your parents not to buy military toys (guns, cannon, soldiers, and crime weapons) for your brothers and sisters or cousins. Give a talk in your church school or in a parent-teacher meeting, suggesting constructive toys for children. Make posters to be displayed in your churches and community stores. Material may be secured from The Women's International League for Peace and Freedom, National Literature Department, 1924 Chestnut Street, Philadelphia, Pa. One pamphlet is *Toys and Peace* (ten cents).

3. Make a poster called "Every Seventy-five Cents Goes Up in Smoke." Of every dollar paid in taxes seventy-five cents goes to support the army and navy and to buy munitions and war planes. On the poster paste pictures of vegetables, meat, coal, wheat and books which need to be bought with that seventy-five cents, in

contrast to the shells, poison gas, and guns which will send that seventy-five cents up in smoke.

Worship Suggestions

Being a Good Citizen at Home.

1. Picture Study. Let a student show the picture, "Christ in the House of His Parents," by Millais (Pilgrim Press, 14 Beacon Street, Boston, Mass., 5 cents), and explain that this picture shows Jesus, with a nail run into the palm of his hand while he was in the carpenter shop. Mary has hurried to him, while Joseph looks at the wound. Grandmother Anne pushes across the work table the pinchers with which to pull out the nail. The carpenter's assistant stops work to look, and John, Jesus' cousin, brings a bowl of water.

2. Poem. Let a pupil read or sing the second stanza of "O Happy Home," Tune, 11, 10, 11, 10, *Church School Hymnal for Youth*.

"O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee!"

3. Talk. A pupil should tell what he is going to do this week to be a better citizen at home.

Being a Good Citizen at School.

1. Picture Study. Let a pupil show the pictures, "Christ and the Doctors," by Hofmann, and "Finding Christ in the Temple," by Hunt, and explain them. (The pictures and explanation may be found in *The Gospel in Art*, by Albert E. Bailey.)

2. Poem. Let a student read or sing the first and second stanzas of "Thou, Whose Feet Once Trod the Way" (from *The Church School Hymnal for Youth*).

3. Talk. Let a pupil tell how he is planning to be a better citizen at school this week.

Being a Good Citizen in the Community.

1. Picture Study. Let a student show the picture, "Jesus in the Synagogue," by Tissot, and explain that Jesus helped in the

services at the synagogue by reading the Scripture, as told in Luke 4. 16-20, which should be read aloud. Call attention to the fact that Jesus stood to read the Scripture, then sat down to comment upon it.

2. Poem. Let a student read or sing the first stanza of "Now in the Days of Youth." (See Session IV, Second Unit.)

3. Talk. Let a pupil tell how he will be a better citizen of the community.

4. Hymn. Sing softly the first stanza of "America, the Beautiful."

5. Prayer (by a pupil). O Lord, our God, help us at home, in school, and on the street to think of others first. Give us thankful hearts that we may love and praise Thee more each day. Amen.

Enrichment Material

THE INVINCIBLE LEADER¹

"Tell me a story about when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather.

The old man had been a colonel in the Austrian army for many years, and could recount fierce tales of conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you, instead," he said, "of the greatest I ever lost, which was won by braver men than mine."

The little boy was astonished, for he thought that his grandfather's soldiers were the bravest in the world. So he listened eagerly.

"I was commanded," the colonel began, "to march against a little town in the Tyrol and lay siege to it. We had been meeting stubborn resistance in that part of the country, but we felt sure that we should win because all the advantages were on our side. My confidence, however, was arrested by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an Invincible Leader.'

"What does the fellow mean?" I inquired of one of my staff. 'And who is this leader of whom he speaks?' Nobody seemed able to answer my question, and so in case there should be some truth in the report, I doubled my preparations.

"As we descended through the pass in the Alps, I saw with sur-

¹ From *The Children's Story Garden*. Collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman. Copyright, 1920, by J. B. Lippincott Company. Used by permission.

prise that the cattle were still grazing in the valley and that women and children—yes, and even men—were working in the fields.

"Either they are not expecting us, or this is a trap to catch us," I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way. So friendly was their attitude toward us, and so different from the usual reception given us, that my soldiers forgot they were under discipline and returned the greeting.

"Finally we reached the town and clattered up the cobbled-paved streets, colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith shop was glowing, and the smith left it to stand in the door with a number of others to watch us pass. Suddenly he waved to one of my soldiers and I heard him exclaim, 'I knew that fellow when we were boys together at Innsbruck.'

"Women came to the windows and doorways with little babies in their arms. Some of them looked startled and held the babies closer, then went quietly on with their household tasks without panic or confusion. As for the boys—little fellows like you, my son (the old man cuddled the boy in his arms)—they made us feel as though we were taking part in a glorious parade for their special amusement. They swarmed after us, whooping with delight and asking innumerable questions about the weapons we carried. Apparently they had never seen guns and swords before.

"It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Liza,' he muttered.

"Still no sign of an ambush. We rode straight to the open square on which the town hall faced. Here, if anywhere, resistance was to be expected. This is what we found: The door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place.

"Just as I had reached the hall and my guard was drawn up at attention, an old white-haired man, who by his insignia I surmised to be the mayor, stepped forth, followed by ten men in simple peasant costume. They were all dignified and unabashed by the armed force before them—the most terrible soldiers of the great army of Austria."

"And what did this old man say, in the face of your guns and your cannon?" asked the little boy, breathlessly.

"He walked down the steps, straight to my horse's side, and with hand extended cried, 'Welcome, brother!' One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old mayor that this was no trick on his part.

"Where are your soldiers?" I demanded.

"Soldiers? Why, don't you know that we have none?" he replied.

"But we have come to take the town."

"Well, no one will stop you."

"Are there none here to fight?"

"At this question, the old man's face lit up with a rare smile that I will always remember. Often afterward, when engaged in bloody warfare, I would suddenly see that man's smile—and, somehow, I came to hate my business. His words were simply: 'No, there is no one here to fight. We have chosen Christ for our leader, and he taught men another way.'"

"What did you do then, Grandfather?" asked the little boy, eagerly.

"Do you know, son," the old soldier answered, "there seemed nothing left for us to do but ride away, leaving the town unmo-lested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women, and children I knew that they would not have obeyed me. Even military discipline has its limits. Could I command the grizzly soldier to shoot down the child that reminded him of his Liza? I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I was right. We had literally been conquered by these simple folk who followed implicitly the leadership of Jesus Christ."

SESSION III. MORE THAN THE LAW REQUIRES

Aim of the Lesson

The purpose of this session is to help the pupils realize that real patriotism goes farther than the law requires. A real patriot should improve his country by beginning with his everyday life at home and at school.

Resource Material

Your World and How to Live in It, by Harold B. Hunting; *What About Alcohol?* by Emil Bogen and L. W. S. Hisey; *Alcohol and Man*, by Haven Emerson; *Alcoholic Drink in Life Today*, by H. S. Warner (25 cents, The Methodist Book Concern); *Why Should I?* (five temperance plays), compiled by Harold A. Ehrensperger (25 cents, Board of Temperance, The Methodist Building, Washington, D. C.); *A Primer of Economics*, by the Association Press, 347 Madison Avenue, New York City (25 cents). Literature on peace may be obtained from The Woman's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pennsylvania, and the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City.

Scripture

2 Corinthians 3. 6; John 4. 24; Mark 3. 1-6; Luke 6. 1-5; Acts 5. 29; Romans 13. 8-10, and Leviticus 19. 3-18.

Suggestions for Teaching

Motivating the Lesson. Give the following illustrations and let the students decide why these facts are true:

Four hundred of the boys and girls who have come to the United States from Germany as refugees have made higher grades than their American classmates. Ask: Why is this? (Miss Marion M. Miller, of the National Council of Jewish Women, says: "They came under a burden of fear. They came with the problem of overcoming these fears, adjusting themselves to foster parents, new companions, and a new language.") Ask: Why do not American

boys and girls, who do not have these handicaps, try harder to make good grades?

In many high schools the students are given courses on driving automobiles, but in Cleveland, Ohio, they are also taught driving attitudes. "We believe," says Leslie R. Silvernale, supervisor of safety education, "that if the driver thinks of the safety of the other person first, many of the thirty-six thousand persons killed in the United States every year can be saved. Driving skill does not mean a thing if the driver is without a social, sportsmanlike attitude." Ask: Do you think this is true? Why? What about pedestrians crossing the streets? What attitudes would you suggest for them? What laws might help?

Suggest that our lesson today will help us to see places in our everyday living where something more than the law requires is needed to be a real patriot.

Outline of the Discussion

1. Is Obeying the Laws Enough?
2. More Than the Law Requires.
3. Being Real Patriots.
4. Planning How We Can Be Real Patriots in Our Community.

GUIDE FOR THE DISCUSSION

1. Is Obeying the Laws Enough?

A. *What Should Our Attitude Be?* Ask: Which attitude does a real patriot assume—"My country, right or wrong," or an attitude of helping to make my country more Christian? What does Jesus say? Let a member of the class read aloud 2 Corinthians 3. 6.

Ask a student to read aloud John 4. 24. Relate briefly the story of Jesus and the Woman of Samaria, stressing that she was concerned about the form of worship, but Jesus said that the spirit is what is important. Ask: Which is the better pianist—one who carefully strikes each note of the music, or one who not only does that but also feels the thrill of the composition and plays to express the spirit of the composer? Which a better citizen—one who obeys the laws, or one who in addition loves his country and tries to improve it? Why?

B. *Can We Ever Be Real Patriots, Yet Violate the Laws of Our Country?* Ask: Can we ever show real patriotism by violating the laws of our country? When? Let the class read silently Mark 3. 1-6 and Luke 6. 1-5 and discuss why Jesus did this. Ask: How did Jesus show his love for God by ignoring the rules of the established religious group? In what ways was Jesus carrying out the spirit of the Church by violating its laws? Let the class name times when they might do this at school, or on the street. Tell the story of Martin Niemoeller:

During the World War Captain Niemoeller was captain of a German U-Boat. He was given high honors for his great courage and patriotism. After the war he became pastor of one of the leading churches in Berlin. He did not approve of what his government was doing. He preached from the New Testament such words as Peter's "We ought to obey God rather than men" (Acts 5. 29). For opposition to the Nazis he was put in a concentration camp. He was offered release if he would agree not to preach again, but he suffered persecution rather than retreat from his Christian position.

A newspaper report said: "Opposition to the R. O. T. C. and all other forms of military education and a pledge to work for their abolition, was contained in a report submitted to the National Youth Anti-War Congress," which met in Columbus, Ohio, in December, 1938.

"The following recommendation was made. 'We believe that the only defense for democracy lies in the building of a better social order and therefore demands the reallocation of armament funds toward socially constructive ends.' " Do you agree? Why or why not?

2. More Than the Law Requires

A. *Does Real Patriotism Work for War or Peace?* Read aloud or write on the blackboard these two lists on "What is patriotism?" which were given by two junior-high groups. Then ask: Which is more patriotic? Which works for peace? Which for war?

What is Patriotism?

1. The thrill I receive when the band goes marching by.
2. Belonging to the Junior Legion.

3. Saluting the flag.
4. Being in patriotic parades and plays.

What is Patriotism?

1. Learning about our country and its needs.
2. Learning about other countries and how we can be friends.
3. Promoting friendship between different people in the United States.
4. Trying to improve our country by starting at home.

Let the group work out their own definition of patriotism.

B. Real Patriotism Tries to Make Our Country One Brotherhood. Ask: Does real patriotism play up racial differences or help to make our nation one brotherhood? Let the class give illustrations of both, as: In some states the schools for Negro children are far inferior to those for white boys and girls.

In New York City was founded the first International House where 500 students, representing 65 nations, live and learn to know each other better. There are other houses in Chicago and Los Angeles.

In 1938 boys and girls of the United States sent to Spanish children good-will suitcases. Each contained a sweater, underwear, pictures of American children at work and play, a notebook, a tube of paste, handkerchiefs, a toothbrush and paste, soap, wash cloths, and games. The committee asked that no military toys or airplanes be included. Why? How would this help international friendship?

China sent over \$200,000 to the United States in 1937 to help flood sufferers. Two years later the United States sent thousands of dollars to help war refugees in China.

What does Paul say about this question? Let a student read aloud Romans 13. 8-10. Let the group name places in their community where there is racial, social, or religious discrimination. Ask: What can be done to overcome it? Let the group name places in the community where people work together as brothers. Let them suggest how this work may be extended.

C. Real Patriotism Works for Social Justice. Ask: Do you show real patriotism by giving a basket to a poor family at Thanks-

giving or trying to help the father get a job? Why? Give this illustration: Suppose that you let the water in the bathtub run over. What do you do—get a mop or turn off the faucet? or both? How can we do both for the boys and girls in our school who do not have enough to eat or wear? How about the children in mission schools? What are we doing for them?

D. *Does Real Patriotism Countenance Gambling?* Ask: Does real patriotism say gambling is all right, if it is legal? Would a real patriot play the slot machine? Why or why not? What about betting on a basketball game? What about bingo?

E. *Does Real Patriotism Say Selling Liquor Is All Right Because It Is Legal?* Give a True-False Test letting the students mark "T" for true and "F" for false after each. Use such statements as:

1. To forbid the drinking of liquor takes away a citizen's freedom. ———
2. It is all right to drink at home. ———
3. People are fooled by liquor advertising. ———
4. Whisky warms the body. ———

After the teacher explains the laws of the early Hebrews let the class read silently Leviticus 19. 3-18.

3. Being Real Patriots

A. *Ways by Which Boys and Girls Can Show Real Patriotism.* Ask: How can the following boys and girls show their real patriotism?

(a) Jim, with his parents, moved to a farm which was badly eroded.

(b) Jane and Helen always bet on which of them would get the higher mark on a test.

(c) Sandra said, "It's all right to eat rum-flavored ice cream or the drugstore wouldn't sell it."

B. *How Others Have Shown Real Patriotism.* List on the blackboard such names as: Walter Damrosch, George Washington Carver, Richard E. Byrd, and Wilfred Grenfell. Discuss what each of these persons has contributed to his country more than was required by law.

4. Planning How We Can Be Real Patriots in Our Community

A. *By Studying the Community.* Call for the reports from the five committees appointed last session and discuss their findings.

B. *Planning Our Project.* Plan one definite improvement for your community, the felt need of which has grown out of your discussion or has been mentioned in the "Project Suggestions."

Project Suggestions

1. If military training is given in your high school, let the class discuss what attitude they themselves will take toward it and how they can promote public opinion against it.

2. If there are boys and girls in your school who are different from the majority racially, socially, or religiously, discuss how you can get to know and appreciate them better.

3. If there are slot machines in a store near your school, plan a boycott of them, or get a petition signed by the students and parents to have them removed.

4. Appoint a committee to take the theme of the play, "The Sparkling Glass," by D. Stewart Patterson, and adapt it to fit your class. Give the play during the worship service.

5. Show the peace and patriotic posters which have been made and decide where to post them—at churches, or in stores.

Worship Suggestions

More Than the Law Requires

1. *Hymn:* First stanza of "My Country, 'Tis of Thee."

Leader: State that while Samuel Francis Smith was a student at Andover Theological Seminary, his friend, Lowell Mason, gave him a German songbook. One cold afternoon in February, 1832, Smith came upon a spirited tune which he liked very much. (It is now known as "America.") In less than half an hour he had scribbled some words for this tune on a scrap of wastepaper. He gave them to his friend Lowell Mason and forgot about them.

Much to his surprise, at the Fourth of July celebration that year, he heard his hymn sung by the children of Park Street Church, Boston. Soon it became the favorite of the nation. Many people

have criticized this hymn as being too definitely of New England in its tone and picture. So Dr. Henry van Dyke wrote this stanza, which was Western and Southern in thought:

"I love thine inland seas,
Thy groves of giant trees,
Thy rolling plains;
Thy mighty rivers' sweep,
Majestic canyons deep,
Thy mountains wild and steep,
All thy domain."¹

Suggest that some of the group might write another stanza.

2. *Hymn*: Second stanza of "My Country, 'Tis of Thee."

3. *Scripture*: (Suggest that these references are the Biblical text for our national hymn.) Use responsively:

The Leader: Leviticus 25. 10a. "Proclaim liberty throughout the land unto all the inhabitants thereof."

The Class: Joel 2. 21. "Fear not, O land, be glad and rejoice; for the Lord hath done great things."

The Leader: Psalm 105. 43, 45.

"And he brought forth his people with joy,
And his chosen with singing. . . .
That they might keep his statutes,
And observe his laws."

4. *Theme*: 2 Corinthians 3. 17b. "Where the Spirit of the Lord is, there is liberty."

5. *Prayer* (By a student): Dear Jesus, as we have studied thy life and seen the beautiful and courageous way in which thou didst live each day, we want to follow thy example. Help us to remember this at home, at school, and with our friends. Make us courageous enough to do the helpful things. Help us to be loyal to our homes, school, churches, and country.

We thank thee for all the people who are working and living thy principles to make our nation a better place in which to live. In thy name, we ask it. Amen.

6. *Hymn*: Third stanza of "My Country, 'Tis of Thee."

¹ Copyright by Charles Scribner's Sons. Used by permission.

7. *Play*: "The Sparkling Glass." (See "Project Suggestions" and "Enrichment Material.")

8. *Hymn*: The last stanza of "My Country, 'Tis of Thee."

Enrichment Material

THE SPARKLING GLASS²

(Eight Intermediate Boys and Girls)

Characters:

PEGGY,
JOAN,
JULIE,
BETSY,

BOB,
BILL,
HANK,
CHUCK.

Setting: Living room of Bob's home. Door on the left and right, and several chairs and a table make up the setting.

Time: Immediately after the high-school game on a warm October day.

(All enter left and flop down on the chairs, except BOB.)

BOB: Come in, gang. Make yourselves comfortable while I raid the ice box (*Exits right*).

PEGGY (*Calling after him*): Make it snappy. I'm dying of thirst.

BILL: Boy, if I could play football like Red, I'd be the happiest kid alive. Wasn't that drop kick a beaut?

JULIE: I'd rather be a pilot. And cross the ocean by myself and break a lot of flying records.

HANK: You'd probably break more than that. What I'd rather do would be to build great bridges like the Golden Gate. When we were at the river last summer I watched them haul the big steel beams for the bridge into place. That's plenty of excitement for me. I want to be an engineer.

BETSY: I want to write poetry and stories. Maybe interview kings and queens. I'd walk up to them and say: "What is your favorite color? What did you eat for breakfast this morning?"

JOAN: The way mother makes me practice my music, I'll probably be a great musician without intending to. I wish I were a boy so I could play the trap drums in a band.

CHUCK: I'm not interested in what I'm going to be. What I want to know is: When do we eat?

² Adapted from the play, *The Sparkling Glass*, by D. Stewart Patterson, as printed in *The Church School Journal*, October, 1938. Used by permission.

BOB (*Off stage*): Coming! (*Enters right carrying tray on which are glasses and a plate of cookies. All rush up to him as he puts the tray on the table.*) Don't push. One at a time. Ladies first.

PEGGY: What do you have in those glasses? Water?

BOB: Well, what do you want?

PEGGY: Oh, wine, whisky, or maybe champagne.

BOB: What do you know about champagne?

PEGGY: Oh, a lot. I hear my folks talking about it. Oh, it doesn't hurt you.

CHUCK: Wine is just as good for you as water when you're thirsty.

JOAN: No, it isn't. It hurts you, and besides, when you start drinking, you can't stop. You just get into the habit.

CHUCK: Yeah! You get in the habit of drinking water. This is my fourth glass.

JULIE: Yes, but water is good for you. We studied last week in physiology that water is a necessary thing. Man and animals cannot live without it.

HANK: The doctor told my Dad yesterday that he'd have to drink more water if he wanted to feel good. It really is good for you or old Doc Swinburne wouldn't have said so.

BETSY: Well, so is wine. People take it for medicine. It warms your blood and makes you feel peppy.

BOB: That's what the advertisements say. Mr. Stephens said in church school last Sunday that alcohol is a poison.

CHUCK: We weren't talking about alcohol. We were speaking of wine and whisky.

BOB: Dummy! You should have been at church school last Sunday. Mr. Stephens said that wine, beer, whisky, and champagne all have alcohol in them, and it is a poison.

BILL: Yes, and he said that alcohol goes to your brain and makes it dull. It slows up your nerves, too. Only you don't know it. You think you are clever and happy. That's how it fools you.

JULIE: Is that why coaches won't let their football teams drink?

HANK: Of course; they have to have keen, clear minds to win a football game. I bet Red would never have made that winning touchdown, if he'd had even a glass of beer. Wasn't that a peach?

JULIE: How about a crack pilot?

BILL: Mr. Stephens said that a person must not drink any alcohol if he wants to be his best.

JULIE: Well, I'll stick to water, for I want to be a crack pilot if ever there was one.

BILL: You'll probably crack up, you mean. I'm sticking to water too. Red will graduate next year. I hope I can be the next full-back. And if I give my best, maybe I'll make the university team, and then the ALL-American. I'm not going to drink anything that will dull my brain.

PEGGY: Well, you'll be a nice wallflower all through high school and college too. Everybody grown-up drinks something. Just a little, you know. Not enough to hurt you. You have to be a sport nowadays.

BETSY: Who wants a crab around? I don't; I'd rather be happy and gay. I want to do what the crowd does. Who wants to be different?

HANK: If I'm going to be an engineer and build great bridges, I'll have to spend the next eight or nine years studying. I won't have time to worry about whether I'm a wallflower or not.

JOAN: No one wants to be thought queer, but if none of us drinks but Betsy, she'll be the one who is different.

BOB: You got something there, Joan. If we kids made it unpopular to drink, the rest of the school would follow. After all we're in the "go" at Junior High.

JOAN: I've been trying to think what Miss Ellis said last Sunday at church school, but it was something about "the abundant life." If we are Christians, we are not loyal to Jesus unless we do our best all the time.

JULIE: And she said we owe it to our parents to keep healthy and work hard so we'll amount to something.

BOB: Well, we aren't really Christians unless we practice it every-day.

HANK: Let's start right now by cleaning up the mess we have made, so Bob's mother will let us come again. (*Starts to gather up glasses.*)

CHUCK: Wait! Give me another drink of water. I'll stick to this habit.

BETSY: Give me one. I don't want to be different.

PEGGY: Let's give a toast to the most popular drink in town.

(All hold up glasses of water and exit carrying the glasses and tray with them.)

SESSION IV. RESPECTING THE RIGHTS AND PROPERTY OF OTHERS

Aim of the Session

Help the intermediates to realize that respecting other people's rights and property is a mark of good citizenship. Let the group consider what these rights are and the significant part each one plays in making our community and nation better places in which to live.

Resource Material

Citizenship Plays, by Eleanore Hubbard; *Boyhood Stories of Famous Men*, by K. D. Cather; *Great Moments in Freedom*, by M. F. Lansing; *Modern Great Americans*, by F. H. Law; *Heroes of Today*, by M. R. Parkman; *Producing Your Own Plays*, by Mary M. Russell, and *The Books of Puppets*, by M. P. Munger and A. L. Elder.

Scripture

Romans 13. 1-10, and Luke 10. 30-37.

Suggestions for Teaching

Motivating the Lesson. Type the following statements and give one copy to each pupil as he enters the classroom:

Mrs. Ames scolded the boys, who played baseball in the vacant lot next door, each time they ran across her newly seeded lawn to get their ball. Whose rights should be considered?

Possible solutions (check the one with which you agree or write in your own) :

1. Mrs. Ames will teach the boys to appreciate a nice lawn.
2. Mrs. Ames will report the boys to the police.
3. The boys will teach Mrs. Ames to enjoy baseball.
4. The boys will do odd-jobs for Mrs. Ames.
5. The boys will pay no attention to Mrs. Ames and continue to run across her lawn.
6.

Check the following statements which apply to your community (more should be added) :

1. Gambling is permitted.
2. Enrollment in the church schools is small.
3. The state cigarette law is not enforced.
4. Every boy and girl in the community has the opportunity to a good education.

Ask: Are there any rights which we should have and do not? Suggest that our lesson today will help us answer this.

Outline of the Discussion

1. Laws Limiting Rights Often Give Freedom.
2. Laws Also Guarantee Certain Rights.
3. Attitude Toward Others and Their Property.
4. The Early Christians Were Citizens, Too.
5. What Can We Do About It?

GUIDE FOR THE DISCUSSION

1. Laws Limiting Rights Often Give Freedom

State that Robinson Crusoe could do as he pleased until he met Friday. Thereafter he had to consider what was good for Friday too. By limiting his own rights, both he and Friday had more freedom. Suggest that our country was founded by people who wanted freedom and made only enough laws to protect that freedom. Ask: How do traffic laws give us more freedom? Why do we drive down the right side of the road?

Let the class name other times when laws actually give us more freedom. What rules in school do this? Imagine what would happen if everyone did just what he pleased for one complete day.

2. Laws Also Guarantee Certain Rights

A. *Right of Free Speech.* In democracies the people have the right to express their opinions without being punished or suppressed. In Hyde Park Square, London, a great crowd had gathered to hear radical speeches. A policeman came along and shouted to a group of men, "You guys who want to kill the King move over and make way for this lorry." The police protected those who said they wanted to overthrow the government.

Just so, in the United States we can state our feelings about the President, or the government, without being molested or put in jail. In a certain school, Waldo was ostracized by the other boys because he said he was a Socialist. Were these students giving Waldo the right of free speech? Let the class give other examples. Should a tattler have the right of free speech? Why?

B. Right of Freedom of Religion. Every form of religion has an equal right in the United States, and no man may be punished because of his beliefs about God. Let the students name countries where this is not true. The members of some religious sects are not required to serve in the army because they believe it is wrong to kill. The children belonging to a certain religious group are not required to salute the flag because they believe they should salute God and God alone.

Joseph was snubbed by the pupils at school because he attended a church the beliefs and customs of which were quite different from those of the churches which the majority of the students attended. Were the pupils in that school giving Joseph the right of freedom of religion? Let the group give other examples.

C. Right of Education. Every boy and girl, mentally fit, can get an education in the United States—at least through the eighth grade. If he desires a high-school and college education, there are plenty of scholarships for the student who shows determination.

Virgil Richardson came to Wiley College, Marshall, Texas, in 1933 from a small colored high school in Texarkana. His parents were poor and he had had a struggle to finish the grades and high school. At college he joined the dramatic club. After four years of working his way through school and acting in plays, he was given the rôle of the sharecropper father in *A Southern Tragedy*. The night the play was given, a distinguished critic from New York City was visiting the college. He was amazed at Virgil's acting ability. Later he asked Virgil to go to New York, and in the summer of 1938 this black boy from Texas was a star on Broadway, acclaimed by New York critics as one of the finds of the year in American drama.

D. Right to Choose Your Own Vocation. In ancient Rome a carpenter's son became a carpenter, and a slave's son a slave. In the United States each person has the opportunity of discovering

his own talents and making the best use of them. How would our country be different if Henry Ford had become a farmer like his father instead of a manufacturer of automobiles? Or if Andrew Carnegie had become a weaver in Scotland like his father? Or if Thomas A. Edison had sold grain, lumber, and kept a nursery, as his father did? Or if the Wright Brothers had chosen to follow their father in the ministry rather than experiment with flying machines?

E. Right of Law and Order. Everyone has the protection of the government, so that he may own property and walk down the street in safety. In one of the states, in 1939, the truck drivers went on a strike and started to beat up the strike breakers. The government of the state ordered that protection be given to everyone on the highways. Imagine what would happen on your way home from school if we did not have law and order. Today as one goes from Jerusalem to Jericho, the road is almost as dangerous as it was in the time of Jesus, when he told the story of the Good Samaritan.

F. Right to Food, Clothing, and Shelter. Our government keeps its jobless citizens from starving, and maintains homes for orphaned children and old people who are poor. Ask: Do you think everyone has a right to a job? If so, what can the government do to fulfill this right?

G. All Races Have Equal Rights, under the law for protection and the exercise of their civic rights. If this is true, why were there six lynchings in 1938, though this was as few as in any recent year? Why did the high-school students of Gary, Indiana, drive out their colored classmates some years ago? Two highly praised novels were withdrawn from circulation by their publishers because the principal character in each case was a Jew, and likely to arouse hatred of his race. What other examples of good or bad citizenship do you think of?

3. Attitude Toward Others and Their Property

A. Possible Attitudes Toward Property. These are brought out in Luke 10. 30-37, which should be read silently by the class. Let the group name the possible attitudes brought out in this story, which are:

"What's yours is mine; I'll take it." Luke 10. 30.

"What's mine is my own; I'll keep it." Luke 10. 31-32.

"What's mine is ours; I'll share it." Luke 10. 32-35.¹

B. Putting Theory Into Practice.

(1) *Yours is mine.* When salesgirls work long hours for starvation wages, so that the stockholders may reap rich rewards, when children get up before daylight and work until after dark in mines so that the owners might receive large dividends, when newsboys hawk their wares in the chill hours of the night that the circulation of the morning paper may be increased, how much different are the circumstances from those of the thief in the story of Luke 10. 30?

(2) *Mine is mine.* Ask: What is the difference in being selfish and showing good judgment in taking care of your property? Should you loan your bicycle to your father and refuse a neighbor boy? If so, why?

The head of a large grocery chain died and left not a penny for the welfare of the poor and middle classes from whose purchases he had become rich.

(3) *Mine is ours.* Ask: Should you share your possessions with others who have none, or only with those who have as much as you?

Many industries and stores are run for the welfare of the people. Among these are the co-operative stores where the dividends are divided among the stockholders according to the amount of their purchases. If you belonged to a co-operative store which sold candy at a ten-per-cent profit, from every dime's worth of candy which you purchased you would receive one cent back as profit. Ask: How would your community be improved if each person were eager to help others? If all the church people had this attitude? If your class had it? Let the class read aloud (each character's lines being read aloud by a different student, and another pupil reading the explanation in italics) or let a student tell the story of "The Unveiling," by Helen L. Willcox. (See "Enrichment Material.") This play will help answer these questions.

4. The Early Christians Were Citizens, Too

Suggest that we look at the life of the early Christians to see whether they offer any suggestions for good citizenship. Let a

¹ From *Where Do You Live?* by C. R. Brown.

pupil read aloud Romans 13. 1-10. Suggest that Paul keeps reminding the early Christians that first they are Christian citizens no matter to which country they belong. Let the class put these laws into modern phraseology. State that Christian love has been defined as "the identification of self with God's interest in others." Do you agree? In that case would it be possible to harm anyone? Would it be possible to be selfish?

Ask another student to read Philippians 2. 1-5. State that Paul advises the Christians to be united by close friendship for each other. If his advice were put into practice in our class, how would our group be different from what it now is?

5. What Can We Do About It?

Consider the "Project Suggestions" and those which have come out of your discussion. Decide which you will carry out.

Consider the following questions:

(a) What will you do when your rights conflict with those of your brother, who has the same rights?

(b) What will you do when your rights and those of a neighbor conflict?

(c) What will you do when your rights and those of an elderly person conflict?

(d) Name one way in which you can give your parents more freedom than they have. What could you do in this case?—Bob took a broken chair to Manual Training to mend, but the boys were so noisy the teacher dismissed the class. Result: Bob's mother was minus a chair for her dinner party that night. Can you give other examples?

(e) Name one way you can give your classmates at school more freedom. Your schoolteachers.

Project Suggestions

1. Discuss the good and weak points of the self-government of the class, and make plans for improvements.

2. Discuss how the property of the class and the classroom should be cared for.

3. Watch for a chance to settle one scrap about "rights" this week, either at home or at school. First, write down the "rights" of each

person or side. Second, talk it over fairly, without arguing. Third, work out a plan that will be best for both.

4. Finish the projects and the play which is to be given next session.

Worship Suggestions

1. *Call to Worship:*

Leader (Repeats) : Psalm 122. 1.

Response by the Class:

"The Lord is in his holy temple.

Let all the earth keep silence before him." Habakkuk 2. 20.

Silent Prayer (Leader reads) : Psalm 55. 1.

Shall each of us pray for help to do one thing this week to improve our community?

Leader: "O come, let us sing unto Jehovah." Psalm 95. 1a.

2. *Hymn:* "America, the Beautiful."

Leader: To whom does America belong?

First Student: To the citizens. If you are born in the United States, you are an American citizen.

Second Student: Legally that is true. Also, you are an American citizen if you have been naturalized. But America does not belong to the gunmen, not to those who care little for American ideals, even though they were born here. There are many people who have brought their ideals to our shores and have helped to make our country what it is, as: the Pilgrims; the Scandinavians, including Jacob Riis; the Germans, including Carl Schurz; the Hungarians, including Joseph Pulitzer; and others.

First Student: The United States belongs to the Christians, for their ideals have made it a Christian nation.

Third Student (Representing a Jew): It is true there are more than two hundred different Christian churches in the United States. But again there are non-Christians within our shores, a few Mohammedans, and Buddhists, and about 4,000,000 Jews. These non-Christians have contributed a great deal to our nation.

First Student: America belongs to the white people.

Fourth Student (Representing a Negro): But what of the eleven million Negroes who are now natives of America, besides several thousand Orientals? They have given to America their skills, their

labor, and their culture, without which the country would be poorer indeed.

First Student: America belongs to the people who own its property.

Fifth Student (Representing a wealthy person): Wealth in the United States does not give a citizen prior claim. Each person has only one vote. The possession of property is not a proof of Americanism, for some of it is obtained in dishonest ways, some is inherited, and other great holdings are owned by those outside the borders of our country.

First Student: To whom does America belong?

Sixth Student: I think I have the answer. The United States belongs to those citizens who know its origin, its ideals, its fundamental principles. They know America's contributions to civilization, and appreciate her opportunities and her privileges. They know and are ready to assume the responsibilities of American citizenship as a trust to all the world. The United States belongs to those who earn it and to them alone. (Some of the facts for this worship service were taken from the radio talk, "My Country," by Rabbi Harry Levi.)

3. *Hymn:* "My Country, 'Tis of Thee."

Enrichment Material

THE UNVEILING

(A Sketch for Junior-High-School Girls and Boys)

BY HELEN L. WILLCOX

Persons (In order in which they speak) :

JESSICA, a girl of twelve.

RODMAN, a boy of twelve.

BILL, a boy of thirteen.

TONY, the "White Angel" of the park.

Other GIRLS and BOYS of about the same age. (There may be six or twelve.)

A SCULPTOR.

SIGNOR LAPONI, an Italian diplomat.

Place: A public park in any American city.

Time: Twilight of an early autumn day.

SCENE: No special setting is needed. The only furniture needed is a park bench.

(The stage is empty at rise of curtain. Papers and empty boxes and bottles are strewn over the ground and the bench. The sound of singing comes from a little distance off Left—the voices of boys and girls. When the singing stops, laughter and gay voices are heard approaching, and in a moment JESSICA and RODMAN enter, BILL a little behind. JESSICA pauses and looks about with a little laugh.)

JESSICA: Oh! this is where we had supper. Haven't we had fun?
(She moves toward the bench at Right front.)

RODMAN *(Also surveying the remains)*: Yeh. S'pose we oughta clean up the mess?

BILL: What for? It'll give old Tony somethin' to do.

JESSICA *(Relaxing on the bench with a yawn)*: Who's "Old Tony," Bill?

BILL: The dago that goes round pickin' up papers on a stick. Keepin' the park clean is his job.

JESSICA: Oh! *(She points at a stick on the ground.)* Well, you might at least turn that stick over—the one with the nail in it. Somebody might step on it.

BILL *(Looking at it)*: Uh-huh!

RODMAN *(Gazing off Left)*: Who's the guy on the pedestal with a sheet over him?

BILL: Say, where you been the last two days, Rod? The papers have been full of it. That's Christopher Columbus—

JESSICA: An Italian sculptor did it—

BILL: They're goin' to unveil it tomorrow, and some famous Italian is coming from Washington—

JESSICA: His name's Laponi, and he's a diplomat.

RODMAN: You seem to know all about it, Jessica. Are you coming tomorrow?

JESSICA: Of course, I'm coming! They say he's a nobleman too!

RODMAN *(Turning Right)*: Well, c'mon! *(He stops and turns Left. Shouts.)* Hey! you kids—it's time to go home! *(A chorus of laughing cries answer him.)* Coming, Jessica?

JESSICA *(Sleepily)*: Pretty soon, Rod. Don't wait. I'm so tired; I want to rest a few minutes.

RODMAN: Ah, all right. C'mon, Bill. *(RODMAN and BILL go out, Right.)*

(JESSICA curls up on the bench, first pushing off the pile of boxes and papers, and giving a slightly uneasy glance at the disorder of the place. She goes to sleep. The voices off Left come nearer and presently a crowd of girls and boys enter and pass across from Left to Right, chatting and laughing. No one appears to notice the litter—or JESSICA—until the last two, a girl and a boy, are about to pass. Then the girl stops, looks at her, attracts the boy's attention. Both laugh. The girl moves as if to waken her, but the boy stops her, shaking his head. She hesitates, laughs again, with a little shrug, and they go out, Right.)

(NOTE: The young people may be singing as they pass across the stage.)

(The sounds die away in the distance, but JESSICA still sleeps. In a moment an old man in a white suit, somewhat soiled, enters from Left. He carries a stick, with which he patiently spears the scattered papers. He does not notice JESSICA because he is absorbed in looking at the ground. Presently it dawns upon him that his stick is making very little impression, and with a sigh he puts it down and begins, stooping painfully, to gather up an armful of the debris. The rustling of the papers awakens JESSICA, and she sits up and looks at him, and then off Left and Right, evidently searching for her companions. Suddenly the old man gives a little cry and drops the papers, stooping to lift his foot.)

JESSICA (*Jumping up*): Oh—that nail! Did you—is it—does it hurt much?

TONY (*Turning in surprise and putting his foot to the ground curiously*): No—thank you, Meess—eet ees not mooch hurt. The nail—he did not go in.

JESSICA: Oh, that's good! (*Looking about vaguely*.) I must have gone to sleep! Do you know what time it is?

TONY (*Pulling out his watch*): Half-past seex, Meess.

JESSICA: Thank you. (*She looks about at the litter with some compunction.*) Aren't you working late tonight?

TONY (*Apologetically*): Well—yess—a leetle—but, tomorra dey unveil da statue. (*Pointing off Left.*) Da park mus' look ni-ice. (*He smiles at her in a friendly way.*)

JESSICA (*Vaguely troubled*): Oh—yes—of course.

TONY (*With a sort of humble pride*): Da Signor dat maka da statue—he been ver' good to ol' Tony. We leeve een da sama town—een Eetaly.

JESSICA (*Greatly interested*): Oh! You lived in the same town with—the sculptor?

TONY (*Nodding and smiling*): Yess, Meess.

JESSICA: Why—I never thought—why, of course—(*with a sudden thought*)—and this man that's coming tomorrow from Washington—did you ever see him?

TONY: Ah—Signor Laponi! Yess—I saw him in a parade in Rome, w'en I was comin' to America. He ees beega man in my countra. (*With a flash of humor and a gesture toward the statue.*) Mos' as beega man as Christopher Columbo!

JESSICA (*Looking with wide eyes toward the statue*): Christopher—Columbus! Why, he was from—your country, too—wasn't he?

TONY (*Simply*): Yess, Meess.

JESSICA: Columbus—and the sculptor who made the statue—and the diplomat who's coming to unveil it—all from your country! (*Making a discovery.*) Why, Tony, I should think you'd be so proud!

TONY (*With quiet dignity*): Dere have been many great men een Eetaly.

JESSICA: Oh, yes—yes, of course—only, somehow I never thought about its being the *same* country.

TONY: Da sama countra—?

JESSICA: The same that *you* came from, I mean.

TONY (*Understanding gravely*): Ol' Tony not moocha good. He only picka da papers—cleana da park—but—(*straightening his shoulders*)—Ol' Tony Eetaliano, all da sama!

JESSICA (*Looking at him with a new respect*): Are you—going back, some day?

TONY: No, Meess—not go back! Tony ees 'Mericano now. (*There is evident pride in his tone and it is clear that this thought also appears in a new light to Jessica. She ponders it a moment.*)

JESSICA: Yes—of course! But—don't you ever get homesick?

TONY: Oh—maybe, we'en eet rains, an' da sky ees all gray, an' da weend ees cold—ugh! (*He shivers.*) But eet ees nice een summer. Dere ees only one theeng— (*He is troubled.*)

JESSICA: What is it, Tony?

TONY: I weesh I could know how my seester ees getting on. She cannot write to me, an' she ees old—older than I am. I send money

sometime—but I do not hear—I do not know if she ees well. (*He sighs; then touches his cap with an apologetic little laugh.*) Ol' Tony mus' worka—not talka so moocha! W'en da Signor com' een da park, tomorra—he götta say: Deesa 'Merica—eet ees one clean countra—everything een order—looka ni-ice! (*He laughs and turns away, stooping to gather up an armful of papers.*)

JESSICA: I'm going to help you.

TONY (*Shocked*): Oh, no, Meess—you getta da han's dirty!

JESSICA (*Laughing merrily*): They are already, Tony! (*Soberly.*) We ought to have cleaned up, anyway. (*She stoops to gather boxes, etc. A halloo is heard from the distance, off Right. JESSICA straightens up and looks off Right.*) Oh! there come the others—looking for me, I suppose. (*She calls.*) Hoo-oo!

TONY (*Troubled*): Betta you go, Meess. Ol' Tony can do dis. It's his job.

JESSICA (*Going on with her work*): I guess it's our job too, Tony—(*determinedly*)—and the rest of them are going to help.

RODMAN (*From off Right*): Oh, you, Jessica! Come on.

JESSICA: Come on yourself! (*She goes doggedly on picking up rubbish.*)

TONY: I'll get a barrel. (*He goes off Left.*)

(*Voices are heard close by and the girls and boys appear Right, all looking at JESSICA, some with amusement, some in astonishment.*)

A GIRL: Jessica! Whatever are you doing?

A BOY: Aren't you coming home tonight?

SECOND GIRL: When Rod found we'd left you here asleep, he made us all come back to look for you.

BILL: Say! Have you taken over Tony's job?

JESSICA (*Answering them all at once*): If you knew who Tony is, you wouldn't go off and leave him to work overtime to clean up the mess you've made! You'd be proud to help him, so there!

BILL (*Skeptically*): Who is he?

JESSICA (*Importantly*): He's the fellow countryman of the great statesman who arrives tomorrow—and he's the fellow townsman, and friend, of the sculptor who carved that statue—and—he's from the same country as the statue *himself*—I mean, Christopher Columbus! (*The girls and boys all stare at her for an instant.*)

RODMAN: S'pose he is, come to think of it.

BILL: Huh! I'm a fellow countryman of Abraham Lincoln! (*Strutting with mock pomposity.*) I shall demand *respect*, hereafter!

JESSICA: Laugh all you please, you are proud of it, and you know it. Well—so's Tony proud of his great men. And listen! (*She glances to make sure TONY is out of hearing and then speaks quickly, as the others draw closer to her.*) He says he's *American*, now, and he wants the park to look nice tomorrow, for the unveiling, so that this Italian who's coming will think America is a clean country, and—(*She steps back and flashes the challenge at them*)—I say, if you've got any pride, you won't go off and leave the place looking like *this*, for that foreign nobleman to see! (*There is silence for a moment.*)

RODMAN: Guess she's right, kids. Come on! Get to work! (*TONY appears at Left with a barrel. RODMAN jumps up to help him with it. The others begin picking up boxes and papers.*)

JESSICA: We're all going to help, Tony!

(*BILL says nothing, but after an instant's hesitation, he pitches in and works harder than anyone else. There is a confused chatter and laughter and rustling of papers and crash of glass as the old bottles are thrown into the barrel. TONY turns round and round in the midst of the hubbub, bewildered. Someone unconsciously starts whistling "Italia Beloved." TONY starts, turns in surprise toward the boy who is whistling. He stops.*)

TONY: What—what is that you whistle?

BOY: Why it's "Italia Beloved"—from—you know. Don't know how I happened to think of it—unless it's because we were talking about—Italy. (*He laughs a little self-consciously.*)

TONY (*Excited*): Yes, yes—I hear it many times—in da ol' countra. But—how do you know it?

BOY: We sing it in school sometimes.

JESSICA: Come on—let's sing it for Tony—while we work!

(*She starts it, the others joining in. TONY listens entranced, but a little embarrassed at being shown so much attention. During the passage beginning, "Oh, sad fate to wander," the young people finish their work and gather in a group facing TONY, who is standing at Left Front. His head droops and his eyes are on the ground, so that for a moment he does not see the two men who have come up quietly behind the group and are standing at Right Front, listening with evident delight. As the gay passage in the music begins again, TONY*

lifts his head and sees the men. His lips part in astonishment, but before he has time to move, one of the men signals to him to wait. He stands still. On the last note of the song, the two men applaud and the GIRLS and BOYS turn in surprise to look at them. TONY goes toward them, cap in hand and bowing.)

SCULPTOR: Well, Tony, how are you? And what's this—a rehearsal?

TONY: No, Signor—da boys and girls been helping cleana da park —(*with another bow*)—for da ceremony.

SCULPTOR (*Beaming on them*): Splendid! I have brought Signor Laponi to show him the location of the statue. (*TONY bows again, to SIGNOR LAPONI.*)

SCULPTOR: And, Tony, I have news for you!

TONY: Yess, Signor?

SCULPTOR: I did not tell you, for I feared nothing would come of it, but the fact is, I wrote to my aunt, who still lives in the old town, and asked her to look up your sister.

TONY (*Eagerly*): Yess?

SCULPTOR: I heard from her today. She has found your sister and writes that she is well, and happy, and sends you her love.

(TONY draws a long breath of relief and is silent for an instant. In the hush, JESSICA speaks softly, unconsciously, clasping her hands together.)

JESSICA: Oh—good!

(Both the SCULPTOR and LAPONI look at her with interest.)

SCULPTOR: You know about Tony's sister?

JESSICA (*Nodding shyly*): He was just telling me.

TONY: Oh, Signor—how can I ever thank you?

SCULPTOR (*Quickly*): Don't try, Tony! I'll read you the letter by and by. (*He turns to the boys and girls.*) Now I want to know how you happened to be singing that song, if you were not rehearsing for tomorrow? (*No one speaks, and since the SCULPTOR seems to expect an answer from JESSICA, she finally speaks in a low voice.*)

JESSICA: We just found out that Tony knew it, so we were singing it for him. We learned it in school.

SCULPTOR: Which school is that?

JESSICA: The Junior High School.

SCULPTOR: Ah—I see.

LAPONI: But why should they *not* sing it—tomorrow?

SCULPTOR: Why not, indeed? I know the principal. I will ask him if they may. (*To the group.*) Would you like to?

(*It is very clear from the nods, smiles, and exclamations, that they are more than willing. JESSICA voices their eagerness articulately.*)

JESSICA: We'd love to!

LAPONI (*To the SCULPTOR, as if continuing an argument*): But, my friend, this is truly a civilized country, when even the boys and girls help to keep it clean and beautiful.

SCULPTOR (*Somewhat doubtfully*): Ye—es. (*He suddenly grins at the GIRLS and BOYS in a friendly way.*) How did it happen?

(*They grin back and appear a little foolish. The others expect JESSICA to answer, but she turns to RODMAN for help. He clears his throat, puts his hands in his pockets, remembers his manners, and takes them out.*)

RODMAN: Well, sir, we just found out that Tony is proud of being an American—(*With a quick glance at SIGNOR LAPONI*)—but he's proud of being an Italian too—and—and so—(*He flounders, and JESSICA comes to his aid.*)

JESSICA: And he wanted to have the park nice for the unveiling tomorrow, and—

BILL: It was really *our* mess here, anyway.

JESSICA (*Hurrying on breathlessly*): And we wanted to have it nice too, for (*she drops a shy little curtsy toward SIGNOR LAPONI*)—for our guest! (*SIGNOR LAPONI bows in a courtly manner and beams upon her.*)

LAPONI (*To the SCULPTOR*): I wonder if the true unveiling has not occurred today?

SCULPTOR: Today—?

LAPONI (*Looking off, Left, toward the statue*): We make a ceremony of unveiling statues of the great, but wherever the heart of one man is revealed to his fellows, so that they behold his *kinship* with the great—and with themselves—*there* is the true unveiling.

SCULPTOR (*Turning to look off, Left, toward his statue; his head lifted, his eyes shining in an exaltation*): So it becomes the unveiling of the Future.

(*The SCULPTOR moves slowly toward Left, absorbed in thought. SIGNOR LAPONI follows. Before reaching the en-*

trance, the SCULPTOR turns and falls back by the side of SIGNOR LAPONI, and the two go out in quiet conversation. The GIRLS and BOYS stare after them until they have disappeared; then they start to move off toward Right.)

JESSICA: Good night, Tony.

TONY: Good night, meess—an' thank you—all!

(The others call: "Good night!" They go out, Right. TONY watches them a moment, then turns and slowly goes off, Left, first picking up his stick.)

Curtain

SESSION V. BEING A CHRISTIAN CITIZEN

Aim of the Session

Help the students to go a step further in their desire to be good citizens to that of becoming Christian citizens. Bishop Oldham's pledge, "America First," will help them catch the meaning of being Christian citizens.

Resource Material

Interracial Bulletin, from the Federal Council of Churches, 287 Fourth Avenue, New York City; *Rich Land, Poor Land*, by Stuart Chase; *Broken Guns*, by E. H. Brainard; *Creative Pioneers*, by Eddy and Page; *Seven Psalms*, by A. T. Case; and *Greatness Passing By*, by Hulda Niebuhr.

Scripture

Mark 10. 42-45; Psalm 67; and Ephesians 4. 1-13.

Suggestions for Teaching

Motivating the Lesson. After a student has reviewed the lessons in the unit briefly, let the committees, who have worked on projects, report and show these posters, notebooks, or maps. The group should decide where these should be displayed. Let the drama group give their play, puppet, or marionette show.

State the aim of today's session and let the class suggest what more is expected of a Christian citizen than just a citizen. State that our discussion today will help us answer this.

Outline of the Discussion

Discussion, based on Bishop Oldham's pledge, "America First."

1. Spiritual Attitudes More Important Than Material Things, lines 1-3.
2. America as One Great Brotherhood, lines 4-6.
3. America Living at Peace With All Men, lines 7-8.
4. America Needs to Follow the Gleam of Jesus' Way of Life, line 9.

GUIDE FOR THE DISCUSSION

AMERICA FIRST

"Not merely in matters material, but in things of the spirit.

"Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

"Not merely in the calm assertion of rights, but in the glad assumption of duties.

"Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

"Not in splendid isolation, but in courageous co-operation.

"Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

"Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the New Jerusalem, where wars shall be no more.

"Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

"And so, in that spirit and with these hopes, I say with all my heart and soul, 'America First.'"¹

(The pledge should be written on the blackboard.)

1. Spiritual Attitudes More Important Than Material Things

A. *Lines 1-2. Material Things, Also Spiritual.* Type a matching test and give to each pupil, with such questions as:

Matching Test. In which of the following is the United States leading the world?

- (a) Helium gas England.
- (b) Production of chalk United States.
- (c) Production of vanilla United States.
- (d) Inventions Eastern Mexico.

Answers. (a) United States, (b) England, (c) Eastern Mexico, (d) United States.

Ask: Are we leading the world in spiritual values? Why did Toyohiko Kagawa come to America to preach? Why does E. Stanley Jones say that he feels that America needs Christ as much as India? Tell the story of "What It Cost," by Hulda Niebuhr. Ask:

¹ Bishop G. Ashton Oldham, in a sermon preached at Washington, D. C. Reprinted from *Classmate*, by permission.

Do you think the Czecho-Slovakian children's observation on American boys and girls is true? If so, what should we put first?

B. *Line 3. Rights and Also Duties.* Which of the following shows the United States asserting her rights, and which assuming her duties?

(a) Building the biggest air fleet.

(b) Promoting friendship in the Pan-American Conference.

(c) Protesting against the persecutions of the Jews in Germany.

(d) Our government stopped buying silver from Mexico because the president to the south took over the oil fields belonging to citizens of the United States.

Ask: When I go to a party do I think whether other people are treating me properly, or do I try to help others have a good time? In being a Christian citizen should I think of myself or the other person first? Ask the class to read Mark 10. 42-45 silently, and then discuss what Jesus meant.

2. America as One Great Brotherhood

A. *Lines 4-5. Not Isolation But Co-operation.* Ask: Is America using her resources to enrich herself or to help the distressed people of the world? After the group have given illustrations of both, list them on the blackboard.

Ask: Do I pick on boys who are smaller than I, so that I can brag about my prowess? Do I parade my new clothes in front of other girls who cannot have new ones? Am I bossy in the gang or do I let the others have a chance to express their desires?

B. *Line 6. Understanding Other People.* Ask: Do the people of the United States discriminate against any of their fellow citizens? Who? How? After the group have given several examples, the leader might add: In the 1938-1939 debut season it was estimated that the thousand debutante daughters in the United States were costing their parents \$8,000,000, or \$8,000 each. During that same time 200 homeless share-croppers were camping in snow-covered ditches along the highways of Missouri.

In violation of the Constitution and the Fifteenth Amendment, many qualified Negroes are denied their right to register and vote. Children of 23 Negro families in one Northern village were barred from the community public school and given an old shack in

which to have their school with poor equipment and teachers.

Ask a student to read aloud Psalm 67 and let the class discuss what differences there would be if all the nations followed God's will.

3. America Living at Peace With All Men

A. *Lines 7-8. Peace.* Type the following True-False Test and give to each pupil to answer.

True-False Test: Ask: Which of the following show Christian patriotism working for peace?

(a)——The better way to keep peace is by developing friendships rather than building battleships.

(b)——In order to keep other countries from invading the United States we need a big army, navy, and air fleet.

(c)——Moving pictures showing military drill and naval maneuvers are desirable to encourage patriotism.

(d)——Giving everyone enough to eat, wear, and a place in which to live is more important than preparing for the possibility of war.

(e)——School textbooks should state that all war is wrong, even those in which our country engaged.

(f)——A soldier renders a higher form of patriotic service than does a doctor or a teacher.

(g)——We should be more proud to have the best air fleet in the world than to have the best schools.

(h)——It is possible to settle all misunderstandings by arbitration.

(i)——Freedom of speech does not include criticizing war.

(j)——An educational campaign to do away with war would be as effective as the educational campaign against tuberculosis and other diseases.

Ask: Do I try to settle disputes by fighting or trying to understand the other person's viewpoint? Let the class read silently Ephesians 4. 1-13 and discuss what Paul suggests we should do to live peacefully.

4. America Needs to Follow the Gleam of Jesus' Way of Life

A. *Line 9. Jesus' Ideals.* Ask: Are we big enough to follow the ideals of Jesus in our home, community, and national life?

(The worship service and dedication might come immediately after the discussion.)

Project Suggestions

See suggestions under motivating the lesson.

1. If you believe in peace, it means doing something. Write to your congressman, asking him to support a law making it impossible for citizens of the United States to sell war materials or supplies to any aggressor nation. (In 1939 seventy-five per cent of the gasoline used by Japan in their tanks, warships, and bombers came from the United States.)

2. Get your parents and neighbors to avoid selling scrap iron which will go to aggressors. (In 1939 one half of all the steel used by Japan for shells, bombs, and bullets came from the United States.)

3. Unite with a group of other boys and girls your age, who are a bit different from you socially, racially, or religiously, and plan a party together or a community project.

4. Listen to peace programs on your radio, and get other people to listen, too.

Worship Suggestions

Call to Worship: Psalm 49. 1-2.

Leader: The theme is "America First," as given by Bishop Oldham, "*Spiritual attitudes are more important than material things.*"

First Pupil: Reads lines 1-3 of "America First."

1. *Hymn:* First stanza of "America, the Beautiful," or first stanza of "That Cause Can Neither Be Lost Nor Stayed" (*The Abingdon Song Book*).

Scripture (This should be read responsively with the leader reading the first verse): Luke 18. 18-23 and Romans 14. 17.

Leader: "America as One Great Brotherhood," reads lines 4-6 of "America First."

2. *Hymn:* First stanza of "Where Cross the Crowded Ways of Life."

3. *Scripture* (Should be read by a pupil): Hebrews 13. 1-3, and Romans 12. 10.

4. *Hymn:* Sixth stanza of "Where Cross the Crowded Ways of Life," or third and fourth stanzas of "My Country, 'Tis of Thee."

Leader: "America Living at Peace With All Men," reads lines 7-8 of "America First."

5. *Hymn* (To be sung or read):

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

(*The Church School Hymnal for Youth*, Tune, 11, 10, 11, 10.)

Scripture (Should be read aloud by a student): Romans 12. 18 and 1 Thessalonians 5. 13b-15.

Leader: "America Needs to Follow the Gleam of Jesus' Way of Life," reads line 9 of "America First."

6. *Hymn*: "To the Knights in the Days of Old."

Silent Prayer: Each one pledges one thing he will try to do to be a Christian citizen. After the moment of silence, follow with the prayer response, "Hear Our Prayer, O Lord."

Enrichment Material

WHAT IT COST²

A Story About a Czecho-Slovakian Choir

BY HULDA NIEBUHR

One morning, in a school for war orphans in Czecho-Slovakia, the pupils were chatting excitedly as they began the day's activities. The building which was their home and school had been given to them through the American Junior Red Cross and the American children had sent money during the war to help buy food for the children of the country. Now there were plans afoot for some mission of friendship whereby the children of Czecho-Slovakia might express their thanks to the children of America.

"There are not many things we can do to show our thanks to the children of America," suggested Jan. "It wasn't much of a list we made yesterday!"

"There are so many more of them than there are of us," broke in Rosa. "Just think how much the Junior Red Cross did for us!"

"I wish we could all go over and sing for them," said Bettka, remembering the times they had sung in various places and on many occasions in her own country. "How could we?" laughed the others. "That would cost very much money, and we haven't any!"

Just then the director of the school arrived. He was father,

² Used by permission of Charles Scribner's Sons, New York.

teacher, counselor, all in one, and the children greeted him with great affection.

"I have good news for you," he told them. "The boys and girls of this school are to come to America with me."

The children's eyes shone with excitement. "That is," the director added, with a mischievous glint in his eye, "if you are willing." "Aren't we though!" they chorused, as they clapped their hands and laughed, just as he knew they would. Bettka looked about her as if to say, "Aha, my plan was not so bad, after all!"

"A committee has chosen our school to give some 'Thank-you' concerts to the people of America," the director went on. "They are giving me the money to pay your way. We will sing some songs of our nation, for the American people will like to have us share the songs we love the best. And we will sing for them some of their country's songs to show them how much we appreciate America."

Of course, the boys and girls were happy over the prospect of the journey. They set to work with a will to improve their singing of the Czecho-Slovakian songs they had always known, and to learn in English some American songs. Sarko, young artist that he was, made a picture of them all as songbirds, perched in the rigging of a sailboat on the way to America. "Because we will sing our way," he said.

Doctor Bakule, their director, always loved helping them with their music, and his heart was in this new task, too. "You cannot really sing the American songs," he said, "you cannot sing any songs, unless you understand, and really feel what you are singing. So if we are to sing the American songs with understanding, we must study much about America in these days."

"We do know quite a little about America," offered Mary. "We get letters from American children every month, and we write to them in our English class!"

"That helps a great deal," answered the director. "Tell me what your letters from there have been saying."

"There's a boy named Jack who writes to me," reported Michael. "The last time he told about a new automobile his father had bought. Jack wrote how fast it goes, how big it is, and how much it cost."

"My letter," said Jan, "told about a dollhouse that Charles built for his sister. He did not tell so much about it except that it had eight rooms and was worth a hundred dollars."

The director asked, "Did any letters tell about 'America, the Beautiful'—about rivers and lakes and mountains and skies and sunsets, about the fields and prairies, and about the good people there?"

"No," said Rosa, "we have noticed the American children tell mostly about how much things cost and how big they are, and they don't tell about things that don't cost anything, like mountains and

people. Probably they think we know that the country is beautiful and the people good."

"Probably," assented the director, "but let me know when the next letters come and what they tell about."

When the next letters came, the children brought them to their singing class. "They don't tell about 'O beautiful,'" they said, "and they don't tell about 'home of the brave.' It seems the American boys and girls think we know about that."

"What do the letters tell about this time?" asked the director.

"Mine tells about an electric train John received on his birthday," reported Frantik. "John tells that it goes almost as fast as a real train, that it is the biggest toy train made, and that it cost his uncle a great deal of money."

"All about how big it is, how much it cost, and how fast it goes," mused the director. "But, of course," he said to the children, "all that is always interesting. We all like to see things that go fast, and we are interested in things that are big, and we wonder over things that cost money. It is very natural that their letters should tell about such things. But songs are not about how big things are, how much they cost, and how fast they go."

Then he showed them reproductions of paintings by American artists and photographs of American landscapes, and the children learned what "spacious skies" and "amber waves of grain" and "purple mountain majesties" in America might mean. He told them stories of American history, and they came to appreciate what the song means that tells of

"... pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare of freedom beat,
Across the wilderness,"

and why the people of America love to sing "Away down south in Dixie." The Negro spirituals charmed them, lovers of music that these children were.

They became so interested that they spent all their spare time in reading the history and literature of America. So these Czecho-Slovakian children learned of American pioneers and scientists and inventors, of artists, musicians and poets, of great men and women of the North and of the South, of the East and the West. They came to think so much of Abraham Lincoln that they celebrated his birthday in a special program. And they grew very expectant of the beauty of our mountains and valleys and waters.

By and by the children were ready for the journey across the ocean, and they left for America with great eagerness for all that the experience might mean to them.

They came and gave their "Thank-you" concerts in New York and Chicago, in Philadelphia, Washington, and Boston, and everywhere they captivated their audiences.

They sang humorous songs in their own language with such rollicking fun in their eyes and voices that all the audience laughed too, though they understood not a word. And when they sang their own national anthem, "Where Is My Home?" slowly and sadly, all hearers were sad with them, though they understood not a word.

Their voices were not lovelier than the voices of other children trained to sing, but their singing was more lovely than that of many children. When they sang "America, the Beautiful," and "Land of the free and home of the brave," and "Mine eyes have seen the glory of the coming of the Lord," their songs touched the hearts of all hearers.

Some American people listening said to each other, "They sing our songs better than we have heard our own children sing them. How can that be? Why is that true?"

In one city the American school children gathered their nickels and dimes and bought some presents for the Czecho-Slovakian children. One gift was a reproduction of the statue of an Indian at prayer on his horse, which the visitors had admired in one of the parks of the city; the other was a camera, chosen because the visitors had been heard to say that they would like to take pictures of the many beautiful places they were seeing.

The statue was small, and the camera was no larger than a traveler's camera ought to be. When the gifts were presented, the American children appeared worried. They said, "These gifts are not very big, and they could not be so very costly, for they were bought with boys' and girls' nickels and dimes, which was all most of us had. We hope you will think them worth taking on your long journey home."

The visiting children thought that was a strange thing to say, when the spirit of friendship was so evident in the gifts. Who had ever heard of being concerned about the money cost of a gift received! And they thanked the American children very enthusiastically and sincerely for noticing and remembering the special desires they had expressed, and for getting so quickly the things they had most wanted. Then the Czecho-Slovakian children sang their farewell songs and prepared to sail for home.

For days after the visiting singers had gone, many people kept on humming to themselves over and over again the words and the music of "O beautiful for spacious skies," and "O beautiful for pilgrim feet," with the loveliness in its meaning that the Czecho-Slovakian choir had put there for them.

UNIT TWO
PEACE VICTORIES

UNIT TWO: PEACE VICTORIES

SESSION I. HEROES OF HEALTH

Aim of the Unit

The purpose of this unit is to help junior-high-school students to a better understanding of victories which contribute to the physical, social, and moral welfare of mankind.

Aim of the first session. The purpose of this session is to help the class to see that the greatest battles have not been fought with guns, but in the laboratory and the hospitals. Awaken in the students an enthusiasm for carrying on this war against disease through preventive medicine and public-health education. Stress that the place to begin is with themselves and their own families.

Resource Material

Men Against Death, The Fight For Life, Microbe Hunters, and Why Keep Them Alive? by Paul DeKruif; *Master Minds of Modern Science*, by T. C. Bridges and H. H. Tiltman; *How Far to the Nearest Doctor?* by E. M. Dodd; *Stories of Scientific Discovery*, by D. B. Hammond; *They Dared to Live*, by R. M. Bartlett; *Free Medical Care* (Socialized Medicine), by E. C. Buehler, and *An American Doctor's Odyssey*, by Victor Heiser.

Scripture

Psalms 103. 1-6; Matthew 4. 23; 6. 31-32; 19. 1-2; Mark 2. 23-26; 6. 31-32, 35-44; Luke 4. 40; John 4. 6-8; 1 Corinthians 3. 16-17; 9. 24-27; 10. 31.

Suggestions for Teaching

Motivating the Unit. Ask the class to name several great heroes of war and tell what each one did. Ask them to name several great persons who have helped people to live and tell what each did. If the students are slow in responding, give to each pupil a typed copy of a test which includes such questions as:

What-Is-It Test:

1. What mouth wash takes its name from the Scotch surgeon, Lister? _____.
2. From whose name do we get the word "pasteurized"? _____.

Answers: 1. Listerine; 2. Louis Pasteur. As the questions are graded, discuss what each person has contributed to society.

Suggest to the class that in this unit we shall be discovering the great heroes of peace and finding out what kind of heroes are needed in the future.

Approach to the Lesson. Let the students tell what diseases they have had, and which ones they have escaped by vaccination. Ask: In what other ways can we keep well? Let a Boy or Girl Scout tell how to care for cuts to avoid infection. Ask, Where can we learn how to cure diseases? (Follow the "Guide for the Discussion," adapting it to fit the needs and interests of your group.)

Outline of the Discussion

1. Jesus Changed Idea of Illness.
2. People Today Who Are Following Jesus' Example.
3. Heroes Are Needed to Win Battles.

GUIDE FOR THE DISCUSSION

1. Jesus Changed Idea of Illness

A. Jesus' Rules for Health. State that today in lands where people never heard of Jesus they think that illness is caused by wrongdoing. In North Africa a beautiful, black-eyed twelve-year-old girl was stricken with appendicitis. Her brother, who had been in a mission school, asked his teacher to come to see her. The missionary urged the family to take the girl to the hospital for an operation. They refused. They said she was stricken by the Evil One because she had been bad, and if she were going to die she would die. Unfortunately, she did die. Later the parents told the missionary how glad they were that they had kept her at home, for it would be a bad sign if she had died away from home.

The parents of a hunch-backed boy said his spine was crooked because an evil spirit had breathed on his back.

State that in lands where Jesus is known we do not have this

attitude toward illness. Why? Let us look at Jesus' teachings. He was called the Great Physician. Why? Let the class name instances of Jesus' healings, as: Luke 4. 40, and Matthew 19. 1-2. Ask the group to read silently the headings at the top of the pages throughout the Gospel of Luke and count how many stories he tells of Jesus healing.

Stress that Jesus was not only concerned with healing sick people, but he was interested in keeping them healthy. He was sensitive to the need of regular meals, for he fed the multitude at dusk instead of sending them away hungry (Mark 6. 35-44). At noontime, instead of continuing the journey, Jesus rested while his disciples went into the near-by town to buy food (John 4. 6-8). Jesus not only thought of his own health but also of others, for he suggested that the disciples should rest when they became weary (Mark 6. 31-32). On the Sabbath Jesus went into the cornfield and obtained food for his disciples because they were hungry (Mark 2. 23-26).

Ask: What rules of health did Jesus practice which we can follow today? (These may be written on the blackboard after the Scripture is read aloud by a student.)

Proper food at regular times (John 4. 6-8).

Sunshine and fresh air (Jesus had no home—Matthew 8. 20).

Exercise (he walked from village to village—Luke 13. 33).

Adequate rest (Jesus learned to rest and relax. He was asleep in the boat when a storm arose—Mark 4. 38-39). (He went into the mountain to rest and pray—Matthew 8. 1 and Luke 6. 12).

Let the class discuss how they can follow the example of Jesus today.

B. *The Early Christians Followed His Example.* State that we see in Paul's first letter to the church at Corinth that he stresses health. In 1 Corinthians 3. 16-17 Paul tells the early Christians to take care of their bodies as they would the Temple, which was exceedingly sacred. The people of Corinth knew all about the strict training rules by which athletes prepared for the Olympic Games. Ask: What did Paul mean when he told them to "be temperate in all things"? (1 Corinthians 9. 24-27.) What did he mean in 1 Corinthians 10. 31?

Suggest that many people today are following Jesus' example.

Ask the class to name several people who have spent their lives in healing diseases.

2. People Today Who Are Following Jesus' Example

A. *Cow Dust Time.* "Cow Dust Time" in India is the name given to that part of the day when the cows come home. There are so many of these sacred cows that they not only create a real dust storm, but are actually starving the people. Why? Sam Higginbottom found the answer.

He had been a missionary in India for five and one half years when he came back to America and entered the college of agriculture as a freshman. Why? Because he felt that the best way to teach ninety per cent of India's population that Jesus loves them is to help them to raise enough to eat.

After graduation he and his wife, who is a cousin of "Buffalo Bill," and has the same adventuring spirit, went back to India and bought a rundown farm of two hundred and seventy-five acres at Allahabad. There princes and outcastes came to learn and work together for the improvement of India. Their native land could be the richest agricultural country in the world, but it is almost the poorest because their religion holds them back. It teaches that it is wicked to kill anything, so the monkeys eat up the vegetable gardens, the rats devour the grain, and the scrawny sacred cows eat more food than they produce milk.

Doctor Higginbottom took some fine cattle with him and gradually has built up a herd of cows, each one of which gives about three gallons of milk a day instead of the pint given by most Indian cows. Yet they eat no more food. He keeps his dairy barns and corncribs well supplied with disinfectants and rat poison, and deals harshly with the mischievous monkeys. He teaches the people that God loves man and has given man dominion over all the earth (Genesis 1. 28b). He shows the Indians, through example, how to build up a worn-out farm and how to raise good grain, fruit trees, and fine cattle. He is teaching them to clean up their villages and so prevent disease.

Students from this school at Allahabad go back to their villages all over India and spread the new methods of agriculture and sanitation, as well as the love of Jesus for all peoples.

B. *Walter Judd and the Bandit.* Doctor Judd is sure that the way of love works. The fierce bandit, Lu Hsin Ming, and his nine hundred warriors captured the Chinese city, including the hospital where Doctor Judd worked. One day the bandit became very ill and the more Chinese medicine he took the sicker he became. Finally he came to the American doctor, who cured him.

On the next New Year's Eve one of the secretaries of the bandit, who was also Doctor Judd's friend, came to him and said that since the Nationalist Army was only twenty miles away, Lu Hsin Ming and his warriors planned to leave that night. After looting the city they intended to escape with a number of prisoners, including Doctor Judd. He knew this would be fatal to him, as he was recovering from his forty-fourth and worst attack of malaria. He could never stand the exposure of the bare highlands in mid-winter. The secretary urged him to flee immediately into hiding.

But the doctor went on treating his patients in the dispensary as if no danger threatened. After a while he glanced toward the door and there stood Lu Hsin Ming. Instead of capturing Doctor Judd and taking him as a prisoner, the bandit asked how much he owed Doctor Judd and paid \$170 to the hospital.

At two o'clock in the morning, after all the shops were closed and without any loot or prisoners, the bandit and his nine hundred warriors crept quietly off to the hills. Walter Judd says: "If God can change the heart of such a man, he can change anybody. The way of love works." Let the group tell of the times they have used kindness instead of force.

C. *Doctors William and Charles Mayo* (died, 1939). Many great doctors are carrying out the spirit of Jesus in our own land. The Mayos, through their clinic at Rochester, Minnesota, healed many people. They said that faith in God is necessary if the doctor is to do his best work, and that the patient needs faith in his physician and in a higher power to help him overcome his bodily ills.

(These three stories should be told by a student or by several pupils.)

3. Heroes Are Needed to Win Battles

A. *Measles.* We often hear the statement, "He has an incurable disease." What the doctor means is that the cure has not yet been

found. Just now a hero is needed to find a vaccine which will kill the measles virus. Dr. Jean Broadhurst, professor of bacteriology at Columbia University, has succeeded in finding the virus. This will each year save eight hundred thousand people, mostly children, from having the measles. Countless boys and girls will escape deafness and weakened eyesight.

B. *Influenza and Infantile Paralysis.* The doctors of the Hall Institute at Melbourne, Australia, are working with the Vanderbilt University School of Medicine at Nashville, Tennessee, to find a vaccine for protection against influenza and infantile paralysis.

(Let the class discuss how this discovery would benefit their own community.)

C. *Heart Trouble.* This Public Enemy Number One needs a hero who can subdue it.

D. *Accidents.* Safety measures need to be introduced which will reduce accidents at home, on the street, and in industry. Let the class make a list of needed safety measures for their homes and community. Tell: In many school systems boys and girls are receiving instruction in bicycle riding. This is part of the test which Edward J. McLaughlin, director of the safety education project in New York City, gives: The student is required to ride his bicycle between two chalk lines, fifty feet long and less than a handlebar's width apart. If he touches the chalk line, he fails.

E. *Health.* Ask: How can we avoid illnesses? Tell: The American Medical Association, which includes 110,000 of the 170,000 United States physicians, advises a government health department to help prevent diseases. Ask: What would its duties be?

One doctor in Syria has worked out a plan whereby his people pay him so much a year to keep them well, rather than to cure them after they get sick.

This plan of voluntary insurance is being used by many people in America. In Rochester, New York, in 1934, six hospitals formed a corporation to which any employed person, upon payment of sixty-five cents a month, could receive three weeks of hospital service without further charge. During the first three years there were over fifty thousand subscribers. Let the group tell how their families take care of illnesses.

Project Suggestions

1. Start a library by collecting books and articles concerning people who are heroes of peace. Next week bring books and articles on heroes of health.
2. Find out from your schoolteacher how many pupils in your room have been absent so far this year and what ailments they had. Discuss how these absences might have been prevented.
3. Make health and first-aid posters, stressing what Jesus taught about health. (Perhaps the art teacher will co-operate.)
4. Let the pupils who are interested collect well-balanced menus, which may be included in a notebook. Let the students report each time they have prepared a well-balanced meal at home.
5. Let the members of the group report to the class each time they have administered first aid to a person or an animal.
6. If possible, ask a physician or the public-health nurse to bring to class a microscope and a few slides on which are germs of various diseases. Discuss ways of keeping the body a "temple of God."
7. Let the students find out whether their families have health insurance or participate in some socialized medicine project.

Worship Suggestions

1. *Call to Worship*: Sing, "The Lord Is in His Holy Temple" (*The Abingdon Song Book*).
2. *Hymn*: Let the group sing or have one student give from memory the first three stanzas of "Lord of Health, Thou Life Within Us" (*The Abingdon Song Book*).
3. *Scripture*: Read responsively, beginning with the leader: Psalm 103. 1-6. Ask a pupil to tell the story of Daniel as given in Daniel 1. 1-17a.
4. *Reading* (by a student): "I Am Your Body."

I AM YOUR BODY¹

BY P. R. HAYWARD

I am your body.

I am only a bundle of muscle, and bone, and nerve.

When I am weighed upon the scales, the small bits of iron and

¹Used by permission.

potash and a few other things in me could be bought in the drug-store for ninety-eight cents.

That is all I am worth as chemicals.

But, I am more than that—to you.

Symmetry and beauty.

A poem and rhythm in action.

A beautiful and strong horse, harnessed to the chariot of your life on its long and interesting journey, round the many curves of the road, to the shining city of your ideals and ambitions.

Your servant to work out the bidding of your soul or your master to slay all the best that is in you.

I am one of the avenues of power chosen by Him of whom we read, "And Jesus advanced in wisdom and stature, and in favor with God and men." I may become the Temple of the Spirit of God.

I am your body.

5. *Hymn*: Sing the first stanza of "Thou Strong Young Man of Galilee" (*The Abingdon Song Book*).

6. *Story* (should be told by a student): "The Wheat Finder." (See "Enrichment Material.")

7. *Prayer-Hymn* (should be read or sung as the closing prayer):

"Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart." Amen.²

Enrichment Material

THE WHEAT FINDER

When Mark Carleton was eleven years old, the black-stem rust destroyed the wheat on his father's farm, as well as most of the wheat throughout the Middle West. Then it was that Mark Carleton first knew the tragedy of hunger and shattered dreams. Steadily his interest in wheat grew, and after he graduated from the Kansas Agricultural College, he made the important discovery that the black-stem rust of the wheat was different from that which attacked rye or oats.

His fame spread to Washington, where he was invited to head the government work on wheat. He knew that the dry prairies needed a wheat which would withstand the rust and the severe climate.

In 1898 he went to Russia, where the summers were drier and the winters colder than in Kansas, in order to find a sturdier

² Used by permission of The Abingdon Press. Tune, "Dundee" (French) C.M.

wheat. Finally, on the western steppes of Siberia, his search for a spring wheat ended, when he saw the durum wheat called "Kubanka." There the glossy hard kernels were reaped in the blistering hot sun by the Khirgiz with little sickles and threshed out with flails or by driving camels over it. He also found a hard winter wheat called "Kharkov," which he felt was suited to the American Midwestern climate.

Now that Mark Carleton had found the wheat, he had to sell the idea to the farmers. When the farmers had learned the superiority of the new wheat, the millers of the Northwest refused to buy it for it was too hard for their flour mills to grind. Gradually Mark Carleton overcame this obstacle and by 1914 (twenty years after he had started his search for a new wheat) 70,000,000 bushels of Kubanka spring wheat and 80,000,000 bushels of Kharkov hard red winter wheat were marketed.

ANNA HAS A CHANCE

Anna, a happy Negro girl of eleven years, often fell down when she played in a running game. Her joints were swollen but her uneducated mother said that it was just "growing pains." The school nurse sent her to the social service department of Hubbard Hospital at Nashville, Tennessee. There they discovered that she had rheumatic fever. After several weeks in the hospital, she improved and was sent home. She lived with her widowed mother and two sisters on twenty-eight dollars a month relief. They paid four dollars a month rent for two rooms in a tumble-down tenement district.

Anna was very ambitious and wanted to go the first day of school to "get her seat." The teacher urged her not to work too hard, but her mother did not understand how to care for her, so in three months she was back in the hospital in a worse shape than before. She worried about getting behind in her school work, so the hospital arranged through the National Youth Administration to get a tutor for her.

The social service department of the hospital visited Anna's mother and helped her to budget her relief money and instructed her in caring for Anna. When Anna was dismissed from the hospital, her chances of being strong again, instead of remaining an invalid all her life, depended upon the care her mother, as instructed by the visiting nurse, would give her. But without the social service department of the Hubbard Hospital Anna would not even have this chance. Read Matthew 25. 40b.

SESSION II. VICTORIES OVER NATURE

Aim of the Session

The purpose of this discussion is to stress the victories which men have won over nature through discovering the laws of God, and to emphasize how these victories of peace have helped mankind.

Resource Material

Famous Men of Science, by Sarah K. Bolton; *Lives of Danger and Daring*, by H. V. Coryell and V. Coryell; *Hunger Fighters*, by Paul de Kruif; *Stories of Scientific Discovery*, by D. B. Hammond; *Careers in the Making*, by I. M. R. Logie; *Services for the Open*, by Mattoon and Bragdon; *Heroes of Today*, by Mary R. Parkman; *Men Are Brothers*, by Eva Taylor; and *Master Minds of Modern Science*, by T. C. Bridges and H. H. Tiltman.

Scripture

Psalms 1. 1-3; 8. 3-9; 19. 1-6; 121. 1-2; Isaiah 54. 10; Matthew 6. 28b-29; 7. 15-20; 13. 31-32; Mark 4. 26-28.

Suggestions for Teaching

Motivating the Discussion. Review briefly the work of some of the heroes of health, then read this statement: The President of the American College of Physicians said at a recent convention in New Orleans, that American doctors are giving \$1,000,000 a day in charity services to Americans too poor to pay their doctors' bill. Yet, he continued, the people of the United States will never be healthy until they have decent food to eat and healthier places in which to live. Ask: What heroes are needed to make this possible? Suggest that many people are discovering new laws of nature so that others may be more healthful and comfortable. To illustrate, give each pupil a typed copy of the following Matching Test. Matching Test (What laws of God did these heroes of peace discover?):

(a) ——— is responsible for preserving much of America's natural beauty in national and state parks.

(b) ——— helped other people to love and appreciate nature as he did through his essays.

(c) ——— through discovering God's laws was able to build the Panama Canal after the French had given it up as impossible.

(d) ——— by searching into the unknown produced the telephone which has changed business methods and increased comfort and safety.

(e) ——— by following God's laws produced the electric light.

The Matching Names: Thomas Alva Edison, John Muir, George Washington Goethals, John Burroughs, Alexander Graham Bell.

The Answers: (a) John Muir, (b) John Burroughs, (c) George Washington Goethals, (d) Alexander Graham Bell, and (e) Thomas Alva Edison.

Suggest that Jesus was one of the first heroes of peace who learned about God through nature, which is discussed in our lesson.

Outline of the Discussion

1. Jesus Learned About God Through Nature.
 - A. By What Others Discovered.
 - B. By What He Discovered.
2. Recent Discoveries About God Through Nature.
3. Need of Heroes Today for New Conquests.

GUIDE FOR THE DISCUSSION

1. Jesus Learned About God Through Nature

A. *By What Others Discovered.* Suggest that Jesus studied the Scriptures and learned what others had discovered about God.

(a) *The greatness of God.* Suggest that the Psalmist in Psalms 19. 1-6, which a pupil should read aloud, tells of God's greatness as he sees his work in the heavens. State that God's greatness is not only seen in the stars but also in the hills. After a student reads aloud Psalms 121. 1-2, ask: Why does looking up toward the top of a high hill or mountain make one think of God? In what other ways did Jesus find God? What does Isaiah tell us about the greatness of God in Isaiah 54. 10?

(b) *Man is next to God.* Suggest that nature taught the Psalm-

ist that man is next to God. After Psalm 8. 3-9 is read silently by the group, let the class describe what God expects of them. Ask: If you have a dog or cat should it have the run of the house or should your family's comfort come first? Why?

(c) *A righteous man.* Before a pupil reads aloud Psalm 1. 1-3, suggest that the psalmist describes a righteous man.

B. *By What He Discovered.* Suggest that Jesus grew up in a small village and had the opportunity of observing at first hand God's laws, which are evident in nature.

(a) *God's law of steady growth.* Suggest that Jesus probably discovered this law as he watched the farmers near Nazareth plant their grain in the springtime, and saw the gradual development of the corn as given in Mark 4. 26-28. He may have dropped a tiny grain of mustard seed into the ground and watched it grow into a mighty stalk, as described in Matthew 13. 31-32. Jesus observed that to obtain results we must work steadily and quietly toward our goal. We cannot expect to be a hero overnight. Perhaps the world will recognize our ability overnight or by one flight, as in the case of Charles Lindbergh, but he had worked for years to prepare for that first transatlantic flight. The story of "Audubon" as given in the "resource material" might be told at this point.

(b) *God's law is dependable.* Suggest that the pagans were worried each winter because they were afraid their gods would become angry and not send the sun back. We do not worry because we know God's laws are dependable. A thistle will produce a thistle, corn brings forth corn, and a peach tree will have peaches, as given in Matthew 7. 16b-20. This should be read aloud by a student. State that the lily bulb produces a lily, as Matthew describes in chapter 6. 28b-29, which the class should read silently. Jesus learned that the character of a person shows through his acts, Matthew 7. 15-16a, which should be read silently and then put in modern phraseology by a student.

2. Recent Discoveries About God Through Nature

Let the students name as many of these discoveries as they can before you use the following suggestions.

A. *Transportation.* Suggest that inventors and promoters of better transportation are heroes of peace. Why? Let the class

compare the transportation of today with the time of Jesus. Ask the group to tell of the recent progress in railroads, automobiles, or airplanes, which has been made possible because people today have learned more about God's laws. Ask: In what ways is civilization better by this faster means of transportation? Are there any disadvantages? What are they? Ask: Do you think the next development in transportation will be in faster or slower means of travel? (Suggest the possibility of the one-lung motor-scooter which is being used by boys and girls, some postmen, and delivery boys. There were about 10,000 sold in 1939.)

B. *Earthquakes*. Suggest that man has yet to fathom God's laws which govern the tremblings of the earth. But Frank Lloyd Wright, the architect, has studied the results of these laws. His study enabled him to build a hotel in Tokio, Japan, that has withstood earthquakes. He is a hero of peace in the saving of lives.

When studying these unknown laws of God we should feel as Louis Agassiz, who has made great contributions to the knowledge of animal and fish life. "I never make the preparation for penetrating into some small province of nature hitherto undiscovered," he said, "without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them."

C. *Weather*. State that we may not be able to keep it from raining on ball-game day, but meteorologists can tell us quite accurately what kind of weather to expect. Admiral Richard E. Byrd should be named as one of the heroes of peace who risked his life in a tiny one-room shack, one hundred and twenty-five miles south of Little America, to live alone through the antarctic night, that he might make careful weather observations. It is on those bleak icy highlands, as some scientists believe, the weather of the Southern Hemisphere is determined. Watching the rhythm of the universe, Byrd saw, back of it all, the hand of God. (The teacher might add other heroes of peace. Some suggestions may be found in the "resource material.")

3. Need of Heroes Today for New Conquests

A. *Floods and Soil Erosion*. In one of our Central states, 7,000,000 of the 20,000,000 acres of arable land have been ruined

by erosion and floods. Boys in the government camps are working to reclaim this land for cultivation. Are they not heroes of peace?

These are the dire results of man's misuse of natural resources, such as cutting down the forests, that hold millions of gallons of water. A hero is needed to discover and use the laws through which disastrous floods may be averted. Let the class tell what is being done in their community to prevent soil erosion or floods. Ask them to make suggestions of what should be done.

B. Dust Storms and Desert. Suggest that scientists have not discovered the causes of dust storms. Some theories are advanced that they are caused because man has violated the laws of nature by plowing up the prairies. The hero is awaited who can solve this problem.

At the first sign of moisture, why do beautiful flowers spring up on the desert after fifteen years of drought? How can man conquer the desert wastes for productivity? Let the class name other natural forces which lack a hero to conquer them.

Ask: How can we find out more about God through nature? Suggest that, like Jesus, we need to learn what others have discovered about God. This we are doing in school and church school. Like Jesus, we need to discover more about God for ourselves. How can we do this? How did Jesus do it?

Project Suggestions

1. Study a weather chart to see how men have discovered God's laws.
2. Visit projects in your community, such as weather bureau, a dam, reforestation project, stream-lined train, automobile factory.
3. Make a class map of the United States, shading the flood, desert, and dust-bowl areas.
4. Have a worship service out of doors in a quiet shaded spot where the class can feel God speaking to them through nature. If this is not possible, use the sanctuary of the church.
5. Ask the class to report next week how many colors that God made they see in one day. Some might like to reproduce these in water colors.
6. Have a nature hike. Give the directions by using the trees or flowers which also grow in Palestine, as: go to the second oak

tree, turn right; after you have passed the sixth rose bush, turn left and go to the fourth walnut tree. At the end of the hike discuss the trees and read a nature psalm, such as Psalm 121, or 65. 9-13.

7. Some of the class might be interested in collecting and assembling in a notebook pressed flowers and leaves, or making spatter prints of them.

8. The group might be interested in working with nature in caring for a potted plant, a flower bed, or in preventing a plot of ground from eroding.

Worship Suggestions

1. *Call to Worship* (to be read from memory by the leader): Psalm 24. 1.

2. *Leader*: From this scripture, Maltbie D. Babcock got the inspiration to write the hymn, "This Is My Father's World."

3. *Hymn* (group singing): "This Is My Father's World" (first stanza).

4. *Leader*: Doctor Babcock, who was a baseball pitcher before he became a preacher, loved nature because he saw God through it. He would often say to his family, "I am going out to see my Father's world," as he left his home for a steep climb to the brow of the hill from whence he could see Lake Ontario, or for a ramble in a deep ravine where he had caught glimpses of forty different kinds of birds. These walks inspired the second stanza.

5. *Hymn* (group singing): "This Is My Father's World" (second stanza).

6. *Poem* (read or sung by a pupil): "Trees," by Joyce Kilmer.

7. *Story* (told by pupil): Selected from "resource material."

8. *Prayer Hymn* (sung softly): "This Is My Father's World" (last stanza).

Resource Material

AUDUBON

Throughout the United States are bird sanctuaries, game reserves, and parks over the gates of which is the name "Audubon." Men and women almost everywhere have formed Audubon societies. Why? Who was Audubon? He is a hero of peace who fostered friendship between peoples and nations because of their common interest in birds.

When John James Audubon was a boy, instead of being interested in school, or in the career of a soldier, as his father wanted him to be, he was content to lie on his back under a tree day after day and watch with a telescope the habits of some little gray birds. While lying under that old tree he determined some day to write a book on the birds of America.

He bent all his efforts to that purpose. Making a living, which was often a very poor one, was only a side line. After steadily and patiently working toward his goal for fifty years, his dream came true. He had published *Ornithological Biography* (in five volumes), and *Birds of America* (in seven volumes), and was starting on another series, *Quadrupeds of North America*, when he died. (Refer to the law of steadily working toward completion as discovered by Jesus and given in Matthew 13. 31-32; and Mark 4. 26-28.)

LUTHER BURBANK

Since Luther Burbank was the thirteenth child in the family, and had to hoe the potatoes, he saw an odd bump on one of the potato vines. He investigated and inside found twenty-three potato seeds. Again curiosity led him on and he planted these seeds. Two of these twenty-three seeds produced especially fine potatoes. From these have come the famous Burbank Potatoes.

When Luther Burbank was twenty-six years old he left Massachusetts and went to California. In his nursery at Santa Rosa he started his experiments in discovering new laws of nature. He produced the famous Shasta Daisy by crossing the common American daisy with an English variety and crossing this hybrid with a Japanese daisy.

He produced the blackberry, which is red when it is green, and still another variety which is white when it is ripe.

Through studying the laws of God he was able to produce better fruits to benefit mankind. Through these he has brought good will between nations, for he has not only been honored by the United States but also by England, Sweden, and Italy.

BURBANK'S PRUNE TREES

Characters: CLERK, LUTHER BURBANK, and an ORCHARD OWNER.
Scene: Office of Burbank's nursery in Santa Rosa, California.

ACT ONE

CLERK (*Seated at his desk writing in an account book as a knock is heard*): Come in.

ORCHARD OWNER (*Coming in*): Good afternoon. Is Mr. Burbank in?

CLERK: No, he has gone to his farm at Sebastopol. I don't know just when he will return. What can I do for you?

ORCHARD OWNER: I'd like to place an order for 20,000 prune trees to be delivered within nine months.

CLERK (*Gasping in surprise*): We'll do our best, sir, to see that they are ready to be delivered on that date, nine months from today.

(ORCHARD OWNER *exits.*)

LUTHER BURBANK (*Enters from back door*): What did the gentleman want?

CLERK: He ordered twenty thousand prune trees to be delivered within nine months.

BURBANK: Of all the dumb clerks! You should know that it takes three years to grow even a small prune tree. What shall I do? Why didn't you sell him twenty thousand almond trees, for they'll grow in nine months.

CLERK: But, sir, he wanted prune trees, not almonds. I'm sure you can find a way to get his prune trees for him.

BURBANK: Well, I have done some unusual things, but I can't do the impossible. I guess I'll have to turn down the order.

CLERK: But think of the money you'll lose and think of your reputation.

ACT TWO

(*Nine months later in the same office.*)

BURBANK (*Coming in by the back door*): The twenty thousand prune trees are all ready to be delivered. They are out in back.

CLERK: All right, sir.

ORCHARD OWNER (*Entering by front door*): Are my prune trees ready to be delivered? This is the afternoon of the last day. I must have them or cancel my order.

BURBANK: Yes, sir, your trees are all ready to be loaded.

ORCHARD OWNER: Fine! Fine! Mr. Burbank, may I ask how you accomplished this?

BURBANK: When you left your order nine months ago, I didn't have the twenty thousand prune trees. I called all the other nurseries in this vicinity and they didn't have them either. So I planted one hundred thousand rapidly growing almond trees. From them I selected twenty thousand of the strongest and best. On these I grafted prune cuttings. Out there (*pointing out*

the window) are your prune trees grown in one fourth the time required by nature.

ORCHARD OWNER: Aren't you afraid to disobey the laws of nature in such a way?

BURBANK (*Laughing*): That's what the clergyman here in town thinks, too. He invited me to church last Sunday and then preached a sermon calling me a "foe to God" by upsetting the laws of nature. Seriously, sir, it is through discovering God's laws and working with him that I am able to produce prune trees in nine months.

SESSION III. SOCIAL PLANNING

Aim of the Session

The purpose of this discussion is to help the pupils to see the need of social planning, so that all may have enough to eat and wear, a place in which to live, and an opportunity to develop their personalities through school and church.

Bibliography

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Pamphlets: *They Starve That We May Eat*, by E. E. Lowry; *Gypsies of the Crops, Born in the Cotton; Reared in the Fruit* (Council of Women for Home Missions, 105 East Twenty-second Street, New York City); *Migratory Child Workers*, by G. B. Mangold and L. B. Hill (National Child Labor Committee, 215 Fourth Avenue, New York City); *Urban Scene*, by Marguerite Harmon Bro (The Council for Social Action, 289 Fourth Avenue, New York City); *Why Social Security?—Doctors, Dollars, and Disease*, by W. T. Foster; *Who Can Afford Health?* by Beulah Amidon (Public Affairs Committee, Inc., 8 West Fortieth Street, New York City); *New Plans of Medical Service* (Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago); *Consumers' Co-operation*, by H. W. Laidler, and *The Consumers' Co-operative Movement*, by W. J. Campbell (League for Industrial Democracy, 112 East Nineteenth Street, New York City); *Fundamentals of Consumers' Co-operation*, by V. C. Alanne; and *Sweden—Land of Economic Democracy*, by E. R. Bowen (The Co-operative League of the U. S. A., 167 West 12th Street, New York City).

Scripture

Luke 4. 16-21; Matthew 9. 35-38; Amos 8. 4-7; Nehemiah 4. 15-18 and 6. 15-16.

Suggestions for Teaching

Motivating the Discussion. Write these questions on the black-board, for the class to discuss as they arrive.

1. When the cornfields of the United States equal the total area of the British Isles and Portugal, why do people starve for the want of bread?

2. When carpenters are out of work, why do thirty million people in the United States live in miserable hovels?

Suggest to the group that our lesson will help us to discover the answers.

Outline of the Discussion

1. Why Should We, as Christians, Be Interested in Overcoming Injustices?

2. Modern Builders Toward Social Justice.

3. Need for Further Social Planning.

GUIDE FOR THE DISCUSSION

1. **Why Should We, as Christians, Be Interested in Overcoming Injustices?**

A. *Jesus Gave Us the Example, as Given in Matthew and Luke.* Suggest that Christians are interested in social change because Jesus himself was interested in it. When he spoke in Nazareth, he outlined his plans, which may be found in Luke 4. 16-21. After this is read silently and discussed, let a student list on the blackboard Jesus' plans as outlined in verse 18.

Let the class give several examples of how Jesus carried out these plans for helping the needy. Ask a pupil to read aloud Matthew 9. 35-38. Suggest that Jesus not only talked about what he wanted to do but he put his ideals into action.

B. *Amos Spoke Against Social Injustices.* State that the Hebrews even before the time of Jesus had caught the idea that to worship God one must be just and honest with his fellow men. Amos, the fiery country preacher, is telling in Amos 8. 4-7 that injustice and dishonesty in business displeases God.

C. *Nehemiah Planned for Each to Use His Talent for the Good of All.* When the Jews returned to Jerusalem, Nehemiah set them to work rebuilding the walls. To every man he assigned a task, according to his talents. But first the people themselves, looking upon the work that needed to be done, made up their minds. "Let us rise up and build!" they cried. The work proceeded well.

Nehemiah commented, "The people had a mind to work." When the enemies saw what was being done, they threatened. Nehemiah took the measures that are described in Nehemiah 4. 15-18, and the result is recorded in Nehemiah 6. 15-16.

2. Modern Builders Toward Social Justice

A. *The Co-operatives.* Show to the class a number of advertisements of automobiles and different brands of tooth paste. Ask: Who pays the ten dollars to five thousand dollars for each one of these advertisements? Why does not the manufacturer give you a better automobile or tooth paste instead of spending his money on advertising? Why does not the tooth-paste advertiser say, "Salt and soda would be as good for your teeth and would cost much less"? Is the tooth-paste manufacturer interested in your teeth or in making money for himself? Suggest that the reason so many people cannot afford tooth paste, automobiles, or even food, is because some people are interested in making profits instead of thinking of the good of all.

However, over twenty-eight million people today have banded together in little groups to put service to the group before profit to the few. This all started about a hundred years ago in Rochdale, a little English village of fifteen hundred people. The majority of the inhabitants of that village were miserably poor. They worked long hours, from six in the morning until eight at night, for a meager wage of forty-five cents a week. They struck for higher wages but lost the strike. The few who had any money came to America.

Those who were left thought of petitioning the king, or staging a political demonstration. But a few said: "The trouble is that the people who own the machines get all the profit while we work for nearly nothing. The workers must own the machines." It seemed a foolish dream, for they were too poor to buy the weaving machines. But twenty-seven men and one woman started to save their pennies. What they could not do singly they accomplished by working together.

At the end of a year they had \$140 saved. With this they could not buy the factory, but they could open a grocery store, to make their meager pennies go farther. On December 21, 1844, the first co-operative store opened in a basement room on Toad Lane. The

rowdy boys and skeptical townspeople stood outside and jeered the new store. But the weavers went right ahead and sold sugar, butter, meal, and candles. At the end of the first year they had a profit of \$160, which they divided among the members (grown to 74 in number), according to the amount each had purchased. In seven years they bought a flour mill, and two years later a shoe factory, and then a cotton and woolen mill. The co-operative at Rochdale grew until in 1934 it had 44,000 members.

The co-operative movement stands for a new idea: that producers and consumers should work together. The co-operative idea is democratic. Anyone can join a consumer co-operative. Each member has one vote regardless of the amount of capital invested. (Contrast with an ordinary corporation in which the man who owns one hundred shares has one hundred votes, while the person who has one share has only one vote.)

Ask: If co-operatives help both the producer and consumer, why are not there more of them? How would you go about starting a co-operative in your class?

B. *Socialized Medicine*. Give the following illustration:

William Fisher was president of a midwestern town's packing plant. One day he woke up, in his white colonial house, with its spacious lawn, on east Broadway, with a sore throat and a high fever. The doctor was soon called. Immediately he was taken to the county hospital in an ambulance, and he was established in a luxurious room with a private nurse in attendance. In two weeks William Fisher was back at his desk feeling fine with the minimum of strain on his family and a doctor bill which he could easily pay.

That same morning Jim Wilson, who lived on west Broadway in a tumbledown house near the tracks, awoke with a sore throat and a high fever. The floor swayed beneath him as he swallowed black coffee and pulled on his overcoat for his tramp through the rain to the packing plant. Two days later Jim was not able to get up. He lay in a cold room off the kitchen, muttering in his delirium as his fever went higher.

Mrs. Wilson used all the home remedies which she and the neighbors knew, but Jim kept getting worse. Finally, in desperation, she called the doctor.

After a six weeks' siege with pneumonia Jim was up and around,

looking pale and tired. But the children were sick now. Jackie with a sore throat and the baby with a head cold, for there was no money to buy coal.

Jim felt that he must go back to work. The boss was afraid he could not handle his old job because he looked so pale and weak. But Jim tried, for the bills—doctor's, grocer's, coal, and rent—were haunting him. He must keep on working, although there was a fluttering in his chest. Upstairs, in his office, sat William Fisher, his illness of a month before almost forgotten.

If Jim Wilson could have had the medical care that the president of his company had, he would have been well in two weeks, too.

This illustration shows us the problem of medical care in the United States. The rich and the very poor have adequate care, but the millions in between are neglected. Each year there are twenty million cases of disabling illness in the country. The average citizen loses ten days work a year and the average school pupil under fifteen years of age loses about a week. Three and one-half billion dollars is spent each year on medical care. If this were distributed properly, everyone could be taken care of adequately.

Many plans have been presented: voluntary health insurance, compulsory health insurance, public medicine, and co-operative health associations. These various schemes are being tried out in many local communities. In a town in the Middle West the citizens formed a health co-operative. They each gave \$25 a year per person or \$60 per family to the co-operative. The association hired the services of three doctors. During the first year one family had a \$300 doctor bill for \$60 expended, while another family happily had no illness. The doctors did much to prevent diseases among these families through regular health examinations. Thus, the whole level of the health of the community was raised, the doctors were better paid, and it was a burden on no one. Let the class decide what their community should do about taking care of sick people.

C. Better Housing. Ask: Why is there more crime in areas where the houses are poor? Is it the houses or the kind of people who live in them? In which house could you grow up to be the better adult?

Joe lives with his parents and eight brothers and sisters in one room on the third floor of a ramshackle tenement house. There is

no place to play except the darkened alley. The family does not have enough to eat unless the children steal it.

Kurt lives in a new apartment building with his parents and eight brothers and sisters. The babies are taken care of in the co-operative nursery by a trained nurse; the small children have a playground instructor to entertain them after school; and for Kurt and other boys his age there is a recreational coach who directs their winter skating and their competitive games in summer. Since the children are cared for, the mother works so that all may have enough to eat and wear.

Joe lives in America, where two thirds of our families do not have decent homes and one fourth of the people live in slums or shacks which should be torn down. Kurt lives in Sweden, where there are no slums.

Until twenty years ago Sweden too had poor housing. To overcome the mounting crime wave in their slums and the excessive illness and death rate, the people of Sweden organized the Co-operative Housing Society. Through the co-operative, with the assistance of the state, low-cost housing has been made possible. Thus the Swedish boys and girls are having a chance to grow up to be healthy men and women. Ask: Can a Christian justly ask exorbitant rents for tenement rooms? What should a Christian do, if he owns a slum dwelling?

Suggest that in the United States we are just beginning slum clearance. In 1936 fifty-one different housing projects had been started, but this is only the beginning of what needs to be done.

D. *More Equitable Distribution of Food.* Ask: Why should children be starving and adults dying of pellagra, when oranges are rotting on the trees, and corn is burned for fuel? As yet we have not worked out an equitable system of distribution of food stuffs. There is enough food raised in the United States for everyone to have all he needs.

Our government, in 1939, began the policy of giving to the people on relief the surplus products of the farm. This is a meager beginning toward giving the farmer a just price for his products and giving the hungry the surplus foodstuffs. This is accomplished by distributing blue stamps to those who are on relief with which they can purchase commodities at the store which are designated as

"surplus" by the government. The state then redeems the blue stamps at face value. Ask: What other ways of distributing the surplus food to the hungry are being used? What other plan would you suggest?

3. Need For Further Social Planning

A. *Need to Enlarge Existing Plans.* Ask: Which of the above attempts toward bringing about social justice are worth while? Why? How can these experiments be enlarged to help all the people of the United States?

B. *Need for Heroes to Give the Migrants a Chance for Decent Living.* Ask: Who are the migrant laborers? They are people who move from one place to another as crops mature and are ready to be harvested. Some follow the berry crops. Beginning in Florida, they move to Louisiana, Arkansas, Missouri, Illinois, Indiana, Ohio, and Michigan. In California the migratory workers go from oranges to grapes, peaches, plums, and back to oranges again. In the East the laborers begin in Florida and work up the coast to Maine as the crops ripen.

Ask: Why do we have migratory labor? First, many people have no other way to make a living. In May, 1929, one family, who had lost their farm, their machinery, and even their household goods, packed their seven children, ranging in age from six to eighteen, into their old Ford truck and started out to look for work. They have been on the move ever since, with only a tent for a home and old automobile cushions, salvaged from junk yards, as beds. The family have worked in thirteen crops—apples, apricots, cotton, figs, grapes, hay, hops, lettuce, olives, oranges, peaches, peas, and young berries. In the dull seasons the father of the family has also done sheep-herding, trapping, and barbering. They have stopped in forty-one locations with a tent as their only home. The children have had no opportunity to go to school or to learn the better way of life.

Furthermore, the farmers need extra help for only a few weeks a year. When their work is over the laborers have to move on or starve, for the wages are so meager that several months' work will not suffice to cover costs of living for an entire year. Then, migratory labor is made possible by the cheap automobile and the good

roads. The whole family travels together and the children work with the parents in harvesting the crops.

Ask: If you were a migrant boy or girl in your community, what things, which you now get, would be lacking? First, your community would pay no attention to your health. You would not have a decent place to live, or in which to play. Perhaps your drinking water would be polluted. If you needed a doctor, your family could not afford it, and the county health nurse would need to look after the residents of the community first.

Second, migrants are not wanted in the schools. Why? These transient children overcrowd the rooms. They are often dirty. Because they are non-residents, many communities neglect them. A twelve-year-old boy said, "Dad always moves before it is time to go into the fourth grade."

Third, often the church in the community ignores the migrant. Let the class read Leviticus 19. 33-34. Suggest that they make a survey of their community to discover whether there are any migrants in their vicinity. If so, make plans to arouse the people in the churches to help these migrants.

Suggest that the churches are helping the migrants in thirteen states through their mission centers. Tell the story, "Migrant Sadie" (see "Enrichment Material"), which shows what the center means to a migrant. Ask: How can we help establish more centers? (See "Project Suggestions.")

C. *Need to Abolish Child Labor.* Since 1910, when there were almost 2,000,000 boys and girls between the ages of ten and fifteen years employed, child labor in the United States has decreased until now only one child in every twenty-one is gainfully employed. But these 850,000 boys and girls, who work while 11,000,000 adults are unemployed, ought to be allowed to go to school and grow up to be strong men and women. Ask: Why is there child labor? (1. Because child labor can be obtained cheaper than adult labor. 2. In many families the father's wages are so low that the children have to work if they are to eat.)

What is being done? In 1924 Congress passed the Child Labor Amendment, which has to be ratified by thirty-six states before it becomes a part of the Constitution. Heroes of peace are needed who will educate the voters to urge its ratification by eight more states.

Find out what your state has done about this amendment and urge your legislators to ratify it.

The federal Wages and Hours Act, passed in 1937, helped to eliminate 50,000 child laborers from factories and mines. (It prohibits the shipment in interstate commerce of goods made in establishments in which child labor has been employed within thirty days prior to shipment. Child labor is defined as the employment of children under sixteen years, or in dangerous occupations under eighteen years.) This does not affect children in industry within a state, such as bell hops, news or office boys, nor does it affect child labor in agriculture, where many migrant children work long hours.

Project Suggestions

1. Make a migrant map. On an outline of the United States, paste pictures of crops harvested by migrants. Trace the wanderings of "Migrant Sadie" (see "Enrichment Material").

2. Dramatize stories of migrants. Stage the play, "Nomad Neighbors" (15 cents), or "At a Migrant Center" (5 cents). Show the movie, "Gypsies of the Crops" (16mm., \$1.25, plus postage), or the stereopticon slides, "Migrant Workers in Pictures" (\$2, plus postage). (These may be secured from Council of Women for Home Missions.)

3. Have a migrant dinner with a menu consisting of foods picked or canned by migrants. Include after-dinner speeches, giving the conditions under which these migrants live and work.

4. Plan for a Migrant Shower. Get a list of supplies needed at Migrant Centers from several church boards, such as: first-aid kits, or used school books, and church-school papers.

5. Arrange a Book Shelf. Let the class bring books, newspaper and magazine articles on co-operatives.

6. Visit a co-operative near your school or have reports on what co-operatives are doing in other countries as well as in the United States. Start a co-operative in your school class.

7. Visit a housing project, or plan a model city or town.

Worship Suggestions

1. *Call to Worship* (the leader should read from memory): Psalm 127. 1.

2. *Prayer Hymn* (may be read or sung): "When Wilt Thou Save the People" (*Hymnal for American Youth*, tune, "Commonwealth"). The leader may give this explanation: This hymn was written by Ebenezer Elliott about a hundred years ago to urge the abolishment of child labor and other evils of the factory system in England. He received his inspiration from Job 34. 19, which should be read aloud by a student. Suggest that the class notice how modern this prayer hymn is.

3. *Silent Prayer* (guided by following sentences):

"O Lord, help us to think of the boys and girls living in migrant camps."

"O Lord, help us to think of the boys and girls working in factories."

"O Lord, give us the desire for social justice, so that all boys and girls may have enough to eat, wear, and a place in which to live."

4. *Hymn*: "O Brother Man, Fold to Thy Heart Thy Brother." (See Unit I, Session V.)

5. *Scripture*: John Greenleaf Whittier was inspired to write the hymn, "O Brother Man, Fold to Thy Heart Thy Brother," by reading Matthew 25. 40 (which a pupil should read aloud).

It is through love of all people, like that Jesus had, that we can bring about better living and working conditions for all boys and girls, as John stresses in 2 John 1. 5. He is writing to one of the early Christian churches which he addresses as "lady."

This theme, love for all people, is stated beautifully by Paul in a letter to the church at Corinth, which we may find in 1 Corinthians 13. 4-7.

6. *Story*: "Muriel Lester and the Brethren of the Common Table." (See "Enrichment Material.")

Enrichment Material

MIGRANT SADIE

Sadie, who is ten years old, was asked by the mission center worker, "Where were you born?" She replied: "In strawberries. My brother, Jimmy, who is five, was borned in tomatoes, and my little brother, Tommy, was borned in cherries."

The mission worker, who is supported by several church mission boards, had established a center in an old schoolhouse near a migrant

camp. She takes care of young children while the parents work, gives them medical care, and teaches the love of God for all peoples. This is how Sadie feels about her life as a migrant:

"I wish I didn't ever have to see any strawberries again. We's been pickin' 'em in Louisiana, and Arkansas, and now in Missouri. It's bad enough pickin' but we eat the soft ones, the grower gives us the ones that ain't good enough to sell. I wouldn't eat a one only there ain' 'nough else to eat. They made the baby sick; he's only two. One day I wasn't feelin' so well myself, when we was in Arkansas and Ma let me go to that nice little place they call the center. It was so nice I forgot my insides felt funny. The lady let me set the table for lunch. There was a lovely glass thing that shone in the sun. The lady said, 'It's only a salt shaker,' but I think it was the most beautiful thing I ever saw in my life. (I wish we could have one at our house.) We didn't have to eat strawberries for lunch. We had nice soup and bread with butter on it, and milk. I'd like to go to a center again, but there isn't any in Missouri. I wonder if there's one up in cherries—no, I guess not."¹

MURIEL LESTER AND THE BRETHREN OF THE COMMON TABLE

Muriel Lester could live in a beautiful family estate just outside London, but she prefers a small cubicle under the roof of Kingsley Hall, in the slum-filled East End of London. Why? Because, as she puts it, she cannot enjoy cake while other people have no bread. She has given up a life of luxury for a life of "voluntary poverty." She has a group of people who feel as she does—that love for everybody, as Jesus lived it, is the basis of human society.

Once a month this group of men and women, who call themselves Brethren of the Common Table, meet around a table which symbolizes the divine brotherhood of man. On this table each person places what he has earned during the previous month. Some put big amounts, others very little. Then each one takes the least possible amount he can exist on for the next month. The remainder is given to help those people who have nothing.

Muriel Lester may go to a society tea or speak in a fashionable pulpit in a calico dress, but she is the happiest person present. Her face radiates the love of God for all people. "It is only when we all stop seeking privileges for ourselves, and use all our resources for the common end of satisfying human need that we follow Jesus," believes Muriel Lester.

¹ From *Gypsies of the Crops*, used by permission.

SESSION IV. PIONEERS IN EDUCATION

Aim of the Lesson

The purpose of this session is to help the students to see that the pioneers in education need as much courage to launch their ideas as soldiers need to win a battle, and that each pupil himself needs to be a pioneer to get the most out of school.

Resource Material

Ten Famous American Educators, by J. L. Clifton; *The History of Education*, by E. P. Cubberley; *The Life of Mary Lyon*, by B. B. Gilchrist; *Introduction to Religious Education*, by J. M. Price; *The Week-Day Church School*, by W. A. Squires; and *Horace Mann and Our Schools*, by Smith, Winship, and Harris.

Scripture

2 Timothy 2. 15; 4. 7, 8; Matthew 13. 3-8; 14. 23; Mark 6. 46; 12. 1-9; Luke 2. 52; 6. 12; 12. 24, 27-28; Psalm 119. 18.

Suggestions for Teaching

Gaining the Students' Interest. Let each member of the class name the teacher he likes best and tell why. Suggest that Jesus was the world's greatest teacher, and let the group name the different methods of teaching he used. If they are slow in naming them, write these statements on the blackboard and let the pupils look up the suggested references.

Jesus, the Teacher

1. Jesus was a good storyteller, Mark 4. 1-9 (the parable of the sower).
2. Jesus liked to ask questions, Luke 10. 25-37 (asks the lawyer the meaning of the good Samaritan story).
3. Jesus showed a sense of humor, Mark 10. 25 (describes camel going through the eye of a needle).
4. Jesus was a popular teacher, Matthew 13. 1-3 (great multitudes came to hear him).

5. Jesus' teachings were new, Matthew 5. 1-12 (the Beatitudes).
6. Jesus' teachings are still used, Luke 11. 1-4 (the Lord's Prayer).
7. To Jesus children are important, Luke 18. 16 (blesses the children).
8. Jesus expected action, Matthew 7. 24-27 (house built on a rock).
9. There was always more to be learned, John 16. 12, 13a (many things to say).
10. Jesus taught everyone who listened, Luke 19. 1-9 (Zacchaeus).

Tell: Larry likes Mr. Wilson as a teacher because he tells him exactly what to do and makes him do it. Jean likes Miss Emery best, because she makes things so interesting Jean wants to work hard to get everything just right. Ask: Which teacher is following Jesus' methods? Why? (Follow the "Guide for the Discussion," adapting it to fit the needs and interests of your group.)

Outline of the Discussion

1. Where Did Jesus Learn to Be Such a Great Teacher?
2. Other Pioneers in Education.
3. Each Student Needs to Be a Pioneer.

GUIDE FOR THE DISCUSSION

1. Where Did Jesus Learn to Be Such a Great Teacher?

Ask the class this question and list their answers on the blackboard. Here are a few suggestions:

A. *In School.* Let the pupils describe the kind of a school Jesus attended. (See Unit I, Session II.) Ask: Since we know Jesus finished his schooling at twelve years of age instead of the usual thirteen or fourteen, what kind of a student do you think he was? What did he learn from school that helped him to be a great teacher later? Check the most important (these should be written on the blackboard):

- (1) He memorized the Hebrew Scriptures.
- (2) He discovered that one way to learn was by memorizing.
- (3) He learned to co-operate with the other students.

B. *In the Carpenter Shop.* Describe the Nazareth carpenter shop which was part of the small home and had very few and simple tools with which to work. Suggest that in Nazareth today boys of twelve years and older can be seen helping their fathers make yokes for oxen, wooden benches, and candle holders, which they carve out of wood with a knife. (The teacher may tell or read John Oxenham's conception of Jesus in the carpenter shop in *Hidden Years*, Chapter VI, "Of the Right Making of Yokes.") Ask: What did Jesus learn in the carpenter shop which helped him to be a great teacher? Which is more important (these should be written on the blackboard):

- (1) He learned to be a good worker.
- (2) He discovered other people's troubles.
- (3) He learned how to get along with people.

C. *On the Mountain Side.* Suggest that Jesus often went into the mountains to pray. Let the class read silently Matthew 14. 23, Mark 6. 46, and Luke 6. 12, to find why he went. From his teachings we can discover what Jesus observed on these trips into the country. After the students have given their suggestions, let them find others in Matthew 13. 3-8, Mark 12. 1-9, and 12. 24, 27-28. Write these statements on the blackboard and let the students check the most important reason.

Jesus went to the mountain to:

- (1) Observe God working in the sky, the trees, and the flowers.
- (2) Talk to his Heavenly Father.
- (3) Find what God wanted him to teach.

2. Other Pioneers in Education

Write these questions on the blackboard and let the pupils answer them after the following stories have been told by several persons in turn. What new ideas have these persons introduced? Have they been persecuted for them? How?

A. *Horace Mann.* We would probably not be in school today if Horace Mann and his associates had not had an idea, about a hundred years ago, for which they fought and won. Horace Mann, a successful young lawyer in Massachusetts, saw that unless something was done quickly the only children who could get an education would be the rich. He felt that if American democracy was to survive every citizen had to be educated, so he started a campaign

for free public schools. He believed that schools must be located everywhere; that they must be under the control of the state government instead of the Church; and that they must be free.

After one hundred years we are still following his ideas. He also believed that students should learn how to live together peacefully, to be good citizens, and to develop fine characters. Ask: How many of these ideals still exist in our schools?

But a hundred years ago these ideas were considered dangerous. He had four battles to win: First, the private schools were against his plan, for it would take their students. At it was then, parents did not send their children to a public school if they could afford the tuition in a private one. The public schools, called "common schools," were attended by only the very poor, and the teaching was very inferior.

Second, the Church opposed him, for although Horace Mann said the Bible should be read in school, he added that no church doctrines should be taught. The churches called his schools "Godless Schools."

Third, the factory owners were opposed to his ideas, for they cut down profits. The children, who usually worked for twelve hours a day in the factory for a very small wage, would attend school and the factory owners would have to employ adult help, which was more expensive.

Fourth, Mann could not get good teachers, so he organized the normal training schools, which are found in every state today.

For twenty years Horace Mann fought these four enemies and won. His motto was, "Be ashamed to die until you have won some victory for humanity."

B. *Robert M. Hutchins.* A modern leader in education who is now fighting for ideas which may change the educational system is Robert Maynard Hutchins, called the "Boy President" when he became the president of the University of Chicago at the age of thirty. He believes that learning is more important in college than a football team. He says that students should be given credit for what they know rather than for spending a certain amount of time in classes. (That is, if a freshman could pass the senior comprehensive examinations, he would be given a diploma.)

President Hutchins believes that everyone should read good books, and be taught to think instead of just digesting and memorizing cer-

tain assigned lessons. By this system, instead of holding the brighter pupils back until the slow ones catch up, each could go as fast as his abilities permitted. Ask: How do you think this idea would work in junior high school? Tell that, in one school, a student finished his three years in one. Ask: What would be the advantages? the disadvantages?

C. *Robert Raikes.* In 1783 Robert Raikes, a printer in Gloucester, England, became alarmed because the children who worked in the pin factory during the week got into so much mischief on Sunday. He started a Sunday school for ninety of these boys and girls between the ages of six and fourteen. Working all week in the factory, they could not go to school, so four women teachers taught them reading and the Bible for five and one half hours each Sunday. This movement spread rapidly to other factory towns and to the rural districts, for on Sunday the farmers had to take special precautions to protect their houses and crops from the pranks of the idle boys and girls. Soon the Sunday school was enlarged to include adults.

In 1788 this idea came to America, and the first Sunday school was held in Philadelphia in 1790. The same lessons were used for all denominations and all ages. In 1906 it was decided to have special lessons for different age groups. In 1930 the name was enlarged to church school, with the motto, "Every Church a School in Christian Living." Ask: How has the ideal of the Sunday school changed in the last one hundred and fifty years? How have the lessons changed? What new suggestions would you make to better them?

D. *And Others.* *Mary Lyon* was the pioneer who fought and won, so that girls might have an equal chance with boys for a higher education. (See "Enrichment Material.")

The Weekday School of Religious Education is a new movement in which we are all pioneers. The Rev. G. U. Wenner, of New York City, first proposed the idea of religious instruction for school students during the week. This was in 1909, but there were too many enemies for his idea to succeed.

Three years later such a school was started for the high-school pupils in Salt Lake County, Utah. In Gary, Indiana, Mr. Wenner's idea became reality in 1914, when the Weekday School was organized and carried on much as it is today. From here the move-

ment spread rapidly until today we find these schools in all parts of the country.

The Weekday Schools have three problems. One is to secure an adequate curriculum; another to obtain well-trained teachers, and the third is to get financial support. Ask: How can you help in overcoming these difficulties? How can you make the Weekday School of Religious Education more popular in your community?

3. Each Student Needs to Be a Pioneer

A. *In School.* Ask: What can we do to improve our public school? Suppose the superintendent asked you to take his place beginning tomorrow, what changes would you make?

Tell: When Sam enrolled in the large junior-high school, he found that the boys and girls, coming from different grammar schools, did not know each other, and did not try to get acquainted. Each pupil stayed with his clique from Hawthorne, Nichols, or Hyde Park. Sam felt the Christian thing to do was to help his seventh grade to be one loyal and friendly group. Ask: How could he go about doing it?

Sally went to the consolidated high school, where all were acquainted. The whole emphasis of the school was on basketball. Sally realized that some of the students were not athletic but that they had other talents. She felt the Christian thing to do was to have a dramatic club, and chorus, so that every student could have a chance to develop his talents. Ask: How could Sally make these activities popular? How can you be a pioneer in your own school? What activities are needed?

B. *For Himself.* Suggest that, since each of us is different from everybody else in the world, we need to pioneer to find what we can do best. Ask: How can each of us find our talent?

State that, after each person has found his talent, he needs to have a goal toward which to work. It may be an ever-changing goal, as Jesus had: first, Jesus worked hard to get his school lessons; second, he tried to be an expert carpenter; third, his goal enlarged to be a great teacher, healer, preacher, and saviour to all. Let a student read aloud Luke 2. 52 to see in what ways Jesus succeeded. Let the students give from their own experiences their different goals in life, as; Oscar said that at the age of four he wanted to

drive a grocery wagon, at seven he wanted to work in a grocery store, at ten he wanted to be a bookkeeper in a grocery store, and at fourteen he wants to be an accountant, for he likes arithmetic and is good with figures.

Ask: What type of courage does it take for a student to work toward his goal? (1) He has to be different from the crowd. Oscar worked to learn all there is to know about arithmetic instead of just trying to pass the examinations. Suggest that Jesus was different from the crowd. Ask: Would his friends at Nazareth have liked him better if he had continued to be a carpenter instead of being a teacher? Luke 4. 16-24. (2) He has to stick to business. Oscar will not stop studying just because he has a hard problem. Suggest that Jesus went to Jerusalem to the Passover even though he knew it meant his death. Mark 8. 27-31. (3) He has to choose the right friends. Will Oscar choose friends who try to get by the easy way or those who work hard? What type of people did Jesus choose as his friends? Matthew 4. 18-22; Luke 5. 27-28. Why did they help Jesus more than if he had chosen the scribes and Pharisees? Ask the class to read silently 2 Timothy 2. 15 and discuss how they can be "workmen approved unto God."

Assignment. Ask the group to bring specimens of the work of other races to class next week, such as: copies of Japanese prints, Chinese embroidery work, songbooks which contain Negro spirituals, and Indian beadwork.

Project Suggestions

1. Begin a Palestinian Museum. This session contrast Jesus' school with ours: he used a scroll, we books; he memorized his lessons, we discuss ours; he studied the Old Testament, we study many subjects. Mount these pictures, as a scroll and a book, on an accordion poster or in a big class notebook.

2. Continue your library started in Session I by adding books and magazine articles of biography of great educators, and your church-school papers, one from each denomination represented in the class.

3. Add to your collection of flowers and leaves started in Session II, the ones which grew in Palestine with which Jesus was familiar. Some are: anemone, gladiolus, rose, lily, tulip, poppy, honeysuckle, oak, cedar, locust, poplar, walnut, apple, apricot, and orange.

Worship Suggestions

1. *Call to Worship*: Sing, "The Lord Is in His Holy Temple."
2. *Silent Prayer*: While leader reads softly Psalm 119. 18.
3. *Hymn*: "Now in the Days of Youth" (tune, "Diademata," S.M.D.)

"Now in the days of youth,
 When life flows fresh and free,
 Thou, Lord of all our hearts and lives,
 We give ourselves to thee;
 Our fervent gift receive,
 And fit us to fulfill,
 Through all our days, in all our ways,
 Our Heavenly Father's will."

4. *Poem* (to be read by a student): "The Nazareth Shop." (See "Enrichment Material.")
5. *Scripture* (to be given by the group from memory): 2 Timothy 2. 15, and Luke 2. 52.
6. *Hymn*: "Now in the Days of Youth," second stanza.

"Teach us, where'er we live,
 To act as in thy sight,
 And do what thou wouldst have us do
 With radiant delight;
 Not choosing what is great,
 Nor spurning what is small,
 But taking from thy hands our tasks
 To glorify them all."¹

7. *Prayer* (by a student): That each student may have the spirit of a pioneer in seeking God's will for him in preparing for his life work.

Enrichment Material**THE NAZARETH SHOP²**

"I wish I had been his apprentice, to see him each morning at seven,
 As he tossed his gray tunic far from him, the Master of earth and
 of heaven.

When he lifted the lid of his work chest and opened his carpenter's
 kit,

¹ Words copyright, Congregational Sunday School and Publishing Society. Used by permission.

² By Bishop McIntyre. Used by permission of *The Christian Advocate*.

And looked at his chisels and augers, and took the bright tools out of it;
While he gazed at the rising sun tinting the dew on the opening flowers,
And smiled as he thought of his Father, whose love floods this planet of ours;
When he fastened his apron about him, and put on his working-man's cap,
And grasped the smooth hasp of the hammer, to give the bent woodwork a tap,
Saying, 'Lad, let me finish this ox-yoke. The farmer must put in his crop.'
Oh, I wish I had been his apprentice and worked in the Nazareth shop!"

MARY LYON

The girls in this class have an equal chance with the boys to go to college. Today there are 1,250,000 university students, half of whom are girls. One hundred years ago this was not true, for people thought that girls did not need an education. It was Mary Lyon who overcame this prejudice and made education for girls popular.

Mary Lyon was reared in a poor farm family in western Massachusetts, but her widowed mother made every sacrifice to send her six girls and one boy to school. Mary was the brightest. She used such big words that even her teachers could not understand her. At recess she would climb in an old beech tree and entertain the other pupils with her rapidly given speeches. At sixteen she started to teach school, for which she received seventy-five cents a week plus her board.

She wanted to go on to school, but then colleges were only for rich girls. However, by working while in college, and dropping out every few months to teach a term of school, Mary Lyon was able to finish her education. The girls in the school made fun of her clothes, her poor grammar, and her poverty, so Miss Lyon determined to establish a school where all girls could come. This she did in 1837, when she opened Mount Holyoke Seminary.

In this school she taught the same subjects that were studied in boys' schools, and in addition she taught the girls how to dress neatly, care for a house, and to speak correctly. The newspapers made fun of her "rib factory" and "Protestant nunnery," but it was a success from the beginning. Today Mount Holyoke, as well as other women's colleges, stands as a monument to Mary Lyon's courage in overcoming obstacles and prejudice.

SESSION V. HEROES OF THE COLOR LINE

Aim of the Session

Help the class to see what contributions people of different races have to offer to world civilization. Stress that God's love for all people is the same, and that it is the responsibility of every race to help make the lives of others safe, comfortable, and happy.

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Scripture

John 4. 3-14, 19-43; Acts 8. 26-40; Matthew 5. 40-42; 1 Corinthians 12. 14-20; and John 10. 7-10.

Suggestions for Teaching

Approach. Let the students show the handwork of other races and nationalities. Put the articles on display in your museum. Let the group guess how many objects in the room are contributions of other races and nationalities, such as silk from Japan and printing from Germany.

Let the students name the different races and nationalities that have contributed to make what we now call Americans. List these on the blackboard. Opposite each name let a pupil write one contribution which that country has given to our civilization. Ask a student to read aloud 1 Corinthians 12. 14-27. Suggest that when the word "body" is read, we let it represent "United States" and when the different parts of the body are mentioned that they represent various nationalities and personalities in America.

The teacher should tell briefly the story of the play, *America for Americans*, by Cronk (see "Enrichment Material"), and let the class discuss its meaning. Appoint a committee to dramatize this play for Session VIII. Ask: What does Jesus tell us our attitude toward other races should be? (Follow the "Guide for the Discussion," adapting it to fit the needs and interest of your group.)

Outline of the Discussion

1. God's Love for All People.
2. People Who Are Putting God's Love Into Practice.
 - (a) Black race—George Washington Carver.
 - (b) Yellow race—Toyohiko Kagawa.
 - (c) White race—Albert Schweitzer.
 - (d) Red race—Henry Roe Cloud.
3. Need for More Practicing.

GUIDE FOR THE DISCUSSION

1. God's Love for All People

A. *As Jesus Shows Us.* Ask the class to read silently John 4. 3-14, 19-43. Trace the journey of Jesus and his disciples from Judea to Galilee. Point out that often Jews crossed the Jordan and journeyed to Galilee through Perea, so they would not have to go through despised Samaria.

Explain that for nearly six hundred years the Jews and Samaritans had been enemies. It was a family quarrel, for they were all Jews to begin with, and the province of Samaria was once the northern half of the Hebrew kingdom. But a foreign king conquered it and led away as captives the leading citizens. The king sent his own soldiers to take their places. They married the girls who were

left behind and acquired a smattering of the Hebrew religion. The descendants of these people were half Hebrew and half Gentile, so the full-blooded Jews of the south felt superior to the Samaritans. Thus the quarreling began. (Ask: Isn't this the same today? A person may be three-fourths white and one-fourth Negro, yet he is not accepted as an equal by the white people.)

Jesus tells the Jewish people, in his story of the good Samaritan (Luke 10. 30-37), that there are good Samaritans. Then he shows the Jews by example what he thinks of the Samaritans. He not only went through Samaria (instead of Perea), but he preached one of his greatest sermons to a lone Samaritan woman who was not very popular in her community. In addition he stayed for two days telling the Samaritans about the kingdom of love.

Ask: What do we learn from Jesus about how to treat people of other races? Tell: In our large cities there are some clubs that will not admit Jews. There are some small towns and townships that will not allow a Negro to remain after sundown. Ask: What does Jesus think of such prejudices? Tell: A society lady from the United States was visiting in Mexico City. She discovered that Roland Hayes, the great Negro singer, had the room above hers in the hotel. Ask: What would she do if she had race prejudice? If she followed Jesus' example?

B. *As Philip Shows Us.* Explain that Philip was in Samaria, and he felt that God wanted him to go southward. So he set out on foot, for he was too poor to own a donkey. As he walked along he heard the rattling of a chariot behind him. As it came closer he noticed that the driver and rider both had very dark skins. When they came alongside Philip, he heard the rider reading from the Prophets. His tone was so puzzled that Philip asked if he could be of help.

State that the people around the Mediterranean did not know race prejudice as we do today, for all had fairly dark skins. The Jews, however, held themselves apart as a little better than the rest. But in this case the dark-skinned man was above Philip socially. He was a high official at the court of Ethiopia; yet in seeking to know more about God, the men forgot racial and social differences.

Let four pupils read Acts 8. 26-40 as a dialogue. The leader may have the story typed with the following characters listed (or

the students may give it in their own words) : Angel, Philip, The Ethiopian, and the Reader.

Reader: But an angel of the Lord spake unto Philip, saying—

Angel: Arise, and go toward the south into the way that goeth down from Jerusalem unto Gaza : the same is desert.

Reader (He reads verses 27, 28, 29a to "And the Spirit said unto Philip.")

Angel: Go near, and join thyself to his chariot.

Reader (He reads verse 30a to: "And said.")

Philip: Understandest thou what thou readest?

The Ethiopian: How can I, except someone shall guide me? (*Finish the dialogue in the manner indicated above.*)

If the class desire, they may make Philip up to date.

Ask: Why don't we stop people on the road or street and talk about Jesus as Philip did?

Ask: Where do we find that the love of God overcomes racial and social differences today? Let the class name persons who are helping to break down these barriers of race and social standing. Suggest that four members of the group in turn tell what four persons, each from a different race, are doing to break down these barriers. (These talks should be assigned ahead of class time.)

2. People Who Are Putting God's Love Into Practice

A. Black Race—George Washington Carver. When George Washington Carver was a small boy, someone had to meet him at the door to dump the weeds, flowers, toads, and bugs out of his pockets before he could serve the dinner to the Carver family, on whose plantation in Missouri he grew up. He was born of slave parents, and when he was six months old his mother and he were carried away by night raiders. Moses Carver sent men after the party and traded a broken-down horse for the sickly black baby. Since George was frail and could not work on the crops, Mrs. Carver had him help her in the house.

He loved to wander alone in the fields and woods, watching the life of flowers and insects. On such trips he gained a fellowship with God which continues until today. At the Carver home he learned the rudiments of reading and spelling. He had such a great desire for an education that he worked at odd jobs to pay his way through

high school. He then made his application to a college in Iowa, but when the authorities discovered his skin was black they refused him entrance.

Not discouraged, he went to work again and soon established a small laundry. When he had saved enough money, he entered Simpson College at Indianola, Iowa. After three years he transferred his credits to Iowa State College at Ames, where he received both his Bachelor and Master degrees.

Because of his scientific achievements he was made a member of the faculty. Not only was he a scientist, but he was a painter of merit as well as a concert pianist. When the late Booker T. Washington asked Doctor Carver to go South and teach at Tuskegee Institute, he felt that God wanted him to be a scientist and serve the people of his race.

Although he has had attractive offers elsewhere, he has remained at Tuskegee. When he arrived in the South, he found the farmers were starving because the boll weevil was destroying their cotton. He urged the planters to rotate their crops and plant peanuts and sweet potatoes. They followed this advice and were on the point of starvation because no one would buy these products. Nothing could be done with peanuts and sweet potatoes, the merchants said.

But Doctor Carver was not to be defeated. He went to work to find more uses for the peanut and sweet potato. From the peanut he has made some three hundred useful products, among them substitutes for milk, butter, cheese, candy, coffee, and pickles. He also made shaving lotions, linoleums, wood stains, dyes, lard, flour, breakfast foods, oil, axle grease, ink, face powder, soap, and insulation for houses from the peanut shells. From the ordinary sweet potato he had made over one hundred products, including library paste, shoe-blackening, caramels, rubber dye, ginger, vinegar, and starch. Today he is experimenting with peanut oil to be used as a treatment for infantile paralysis.

Through his discoveries he has made it possible for many a Negro family (as well as white) to work and profit by their work. He has not sold his ideas for profit because he says they are God's gifts to humanity.

Ask: Could Doctor Carver have helped humanity more if he had accepted Edison's offer to work with him for a large salary? Why?

Why did Doctor Carver feel that he would be serving God better by being a chemist rather than a musician or artist?

B. *Yellow Race*—*Toyohiko Kagawa*. On the day before Christmas, in 1909, a young man could be seen hitched to a cart loaded with quilts and books, making his way down the alley of Kobe's slums. He had decided to leave the comfortable school dormitory and live in a room six feet by nine, in the heart of the poor section.

There Toyohiko Kagawa helped everyone who came his way. One night he was awakened to see a face leering at him from the doorway. It was a gangster, mad with drink, who had come to kill and rob him. Kagawa was defenseless as the gangster flashed his sword in the moonlight. Slowly the young man rose to his knees and bowed his head in prayer. He remained there motionless, silent. Finally the bandit said, "Kagawa, do you love even me?"

"Yes," was the reply.

"I give you my sword," said the gangster, and handed it to Kagawa with all the flourish of a medieval knight.

After living for eight years in the poverty of the slums, while he not only finished his education but was ever busy relieving hunger and sickness, he felt that something more should be done. So Kagawa came to America and studied at Princeton to discover how he could eradicate the slums which were breeding places for sickness and crime.

Through his influence the slum districts of five Japanese cities have been abolished. He started the co-operative movement in an attempt to help the starving farmers as well as the poorer consumers of the cities. His message of love has reached millions of people through his books, pamphlets, and sermons. He is sought after the world around because of his message of love.

Even while Japan's militarists were invading China, he went to Hongkew to speak to the Chinese Christians, to assure them that the love of God is stronger than military power.

Ask: Why did Kagawa choose to live in the slums? Why does he, with his wife and three children, live on forty dollars a month when he receives much more from the royalties of his books? Why did Kagawa risk his life to go to China during the Japanese bombardments?

C. *White Race*—*Albert Schweitzer*. When Albert Schweitzer

was about twelve years old a boy somewhat older hit him. Albert hit back and the fight was on. Although his opponent was larger than he, soon Albert had his opponent down. The boy cried out angrily, "If I got broth every day the way you do, I could throw you down." That ended the match. Albert had a hard time eating his meal that noon, for he was thinking of his friend who had no broth.

Although Albert Schweitzer was a prodigy in music and became at an early age one of the world's best interpreters of Bach, still he was not satisfied with a career in music. Nor was his work of writing books, preaching and teaching enough to fulfill his desire to be helpful.

One day he heard of the people in Central Africa who had no doctor. He knew immediately that was where he could do the most good. Although a professor in the university, he enrolled as a freshman in the medical department. When he received his doctor of medicine degree he and his wife sailed for Africa.

He founded a hospital in a chicken coop at Lambarene, two hundred miles up the Ogowe River. Later in his two-room, corrugated-iron hospital he ministered to thousands of black people.

A World War broke out in Europe and, because he was a German working in a French colony, he was made a prisoner and taken to France. When finally the Schweitzers were returned to Germany as exchange prisoners, Doctor Schweitzer went back to his music. Through his concerts he was able to raise enough money to return to Lambarene after the war. He is there in the heart of Africa now, administering to the needs of people.

Ask: Why did Albert Schweitzer go to Africa when he had achieved such great fame at home? How is his life an example of Jesus' teaching in Matthew 10. 39?

D. Red Race—Henry Roe Cloud. Among our Indians, divided into fifty distinct tribes speaking one hundred different dialects, there is an outstanding leader, Henry Roe Cloud. Since 1933 he has been superintendent of the Haskell Indian School, Lawrence, Kansas. He is a full-blooded Winnebago Indian, a graduate of Yale University, and an ordained minister.

Prior to going to Haskell, Doctor Cloud founded the American Indian Institute at Wichita, Kansas, to train young Indians for better citizenship and to be self-supporting. He was also the field

representative of the Office of Indian Affairs, United States Department of Interior.

He says that the Indian is now on trial to see if he can live in a white man's civilization. Doctor Cloud tries to give his students, who are to be the future leaders of the Indian in America, seven principles which he feels are the Indians' greatest needs. These are:

1. To discover God, as the One Supreme Being.
2. To help Indians to follow Jesus' way of life.
3. To aid Indians in becoming better educated.
4. To promote better health among the Indians.
5. To train them for Christian leadership.
6. To improve the Indian home.
7. To promote understanding and co-operation between Indians and white people.

3. Need for More Practicing

A. *That All Races Have an Equal Chance to Get an Education.*
In 1847 Meyer Guggenheim was driven out of Germany at the point of the sword, because he was a Jew. He first took refuge in Switzerland, then came to America, where he peddled embroideries. Going West he became interested in mining. He and his son, Simon, soon built a great fortune.

So thankful were the Guggenheims for this chance of freedom and an opportunity in America that they decided to help other American boys and girls to develop their talents. Simon Guggenheim, who was at one time United States senator from Colorado, set aside a trust fund of \$7,000,000. Each year about seventy of the most brilliant young people in the United States are chosen to receive a Guggenheim Fellowship, which gives them enough money to carry on their favorite pursuit, be it poetry, engineering, chemistry, or music.

Yet there are numerous boys and girls in the United States who do not have the chance for a good grammar-school education. Let the class name them—youth in rural districts, Negroes who are segregated in inferior schools, Jews who are restricted from some colleges by the quota system, and poor children who must work to help support their parents.

Ask: Do you give everyone in your class an equal chance to hold office, or take part in your games? What can you do in your school to help each pupil to be his best?

B. *That All Races May Have an Equal Chance to Earn a Living.* Let a student tell the story of the play, *A Little Leaven*. (See "Project Suggestions.")

C. *That All Races Should Be Treated Fairly.* Let the class give examples of times when they have seen minority races treated unfairly. Ask them to read what Jesus says in John 10. 7-10. Ask: How can we help these minority races to live abundantly in the United States? (Are there any hotels, restaurants, theaters, apartments, or residential streets in your community which discriminate against Jews, Japanese, or Negroes? Are there any playgrounds, swimming pools, or beaches which are restricted? What is the Christian thing for you to do?)

Project Suggestions

1. Continue to collect for your museum articles made by other races or nationalities, and label your shelf, such as: "Hall of Nations," or "Avenue of Races." Have another shelf or table in your museum, called "Carver's Corner." In the center put a peanut, around which arrange the products (or their pictures) which Doctor Carver made from the peanut. Do the same for the sweet potato. These may be mounted on a poster if desired, pasting the picture of a peanut or a sweet potato in the center.

2. For your library collect books and magazine articles about persons who are putting God's love for all people into practice. Post on the bulletin board newspaper clippings of happenings which help toward racial understanding.

3. Have a student tell or let the group dramatize the play, *A Little Leaven* (an interracial play), by Lineweaver and Reed (Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York City, 15 cents), for a parents' afternoon at weekday school. Or, after the pupils read this play, let them write one of their own about a Japanese, Mexican, or Negro who joins the Scout troop or plays on the basketball team at public school.

4. Suggest that the students plan in their church schools a special program or party for Interracial Week. (The week including Feb-

ruary 12.) Help them to collect poems and songs for a worship service and games of different nations for a party.

5. Work out a project with another racial group, as exchange of letters between a white and Mexican church school. If there are two races in your Weekday Church-School group, perhaps a committee from the white students could visit the Negro church school one Sunday, and on the next the colored students would be guests in the intermediate class of the white church.

Worship Suggestions

1. *Call to Worship*: John 10. 16.

2. *Hymn*: "In Christ There Is No East or West." Before the hymn is sung a student should give this explanation: This hymn was written by John Oxenham, an English business man, for a *Pageant of Darkness and Light*, which was produced for six years both in England and in the United States. It is based on Ephesians 2. 14, 18, 19 and Colossians 3. 11. The hymn writer emphasizes that, through our many inventions, the distances between nations have been lessened, so there must be a coming together of all peoples as brothers through the love of Jesus.

3. *Story*: "Roland Hayes." (See "Enrichment Material.")

4. *Poem*:

FELLOWSHIP WITH GOD

BY TOYOHICO KAGAWA

"Day ends:
Breasting the North
My shoulders shiver
As I onward go.
And yet,
I utterly forget
The cruel cold,
Nor feel the dark,
Because my heart
Aches with the people's woe.

"Midnight:
I crawl from out my bed
Into the cold,
And gaze up at the stars again,

Finding God there
To help me bear
My daily load
Of grief and care,
Sorrow and pain.

"Deep in the night
Our spirits meet,
And prayer is sweet!"

5. *Silent Prayer*: For the oppressed peoples of the world.

6. *Spiritual*: "Jacob's Ladder" (*The Abingdon Song Book*).

Enrichment Material

ROLAND HAYES

Roland Hayes uses his musical talent to show his love for all mankind. In 1924 he was to give a concert in Beethoven Hall, Berlin.

Because France had stationed Negro troops from her African colonies to police that part of Germany, the hatred of the colored man was more intense than usual. Before the concert brown-skinned Roland Hayes received a threatening note, but he went ahead with his plans.

On the night of the concert Beethoven Hall, which holds one thousand people, was packed. As Mr. Hayes, with his accompanist, moved out in the white circle of light, a deafening sound of hisses came from the audience. The singer clasped his hands together and prayed that he might be entirely blotted out of the picture and that the audience might feel only the spirit of God flowing through the melody and rhythm of the song.

He then stepped to the curve of the piano and stood waiting for the hisses to die down. He waited three, four, five, and on into a seemingly endless ten minutes. His accompanist wanted to leave the stage, but finally the angry stamping subsided. Roland Hayes started by singing Schubert's "This Is My Peace," which begins in almost a whisper. As the clear notes of the song floated out over the audience, the hearers were hushed to silence. He continued with the concert as scheduled, even singing two French songs.

At the end the crowd cheered, yelled, and finally surged up to the platform and carried Roland Hayes around Beethoven Hall twice. He felt that this was not a personal victory but that he was being used by a greater power than he to subdue hatred and race prejudice. He says: "I am trying to live every moment with such consciousness of the Divine Presence and with no trace of bitterness in my heart that that condition of racial prejudice shall disappear."

AMERICA FOR AMERICANS¹

BY K. S. CRONK

Characters:

HELEN AND ELIZABETH, American school girls.

BAGGAGE AGENT.

ASSISTANTS TO THE BAGGAGE AGENT.

INDIANS, wearing Indian costume.

Setting: Living room of an American home.

HELEN: I know it's in the paper somewhere. Father read it aloud at the breakfast table. It's perfectly horrible!

ELIZABETH (*Eagerly*): Let me help you look for it. (*Both girls seat themselves in chairs near a table and look over the paper.*)

HELEN: The headlines are something like "America for Americans."

ELIZABETH: Oh, I have it here, a big shooting affair with a murder or two.

HELEN: Yes, down on one of those streets with so many foreigners. It was almost a war. Here it is! (*Other sheets fall to the floor as she reads aloud from one.*) "America for Americans—Guns used freely in foreign quarters." (*Both girls read together, silently.*)

ELIZABETH: Isn't that perfectly terrible!

HELEN: No wonder the editor says "America for Americans." For my part I wish all the foreigners in America could be sent straight back where they belong—bag and baggage. (*As HELEN speaks she turns a ring on her finger with seeming unconcern.*)HELEN (*Holding up her finger with a start*): Oh, I felt my ring prick my finger. What do you suppose that means?ELIZABETH (*Laughingly*): Let me see. Maybe it's turning into a wishing ring, like the one we read about yesterday. What was that last thing you wished?HELEN: I don't remember. (*Pauses.*) Oh, I wished that all the foreigners in America could be sent back to their own lands, where they belong, bag and baggage. (*Knock sounds or door bell rings. HELEN runs to the door and steps backward as the BAGGAGE AGENT enters. ELIZABETH comes forward to meet the BAGGAGE AGENT, who advances toward center. HELEN stands on one side and ELIZABETH on the other.*)

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BAGGAGE AGENT: I'm the baggage transfer man, from the firm of Unfriendly Thoughts.

ELIZABETH: You must have the wrong number. There isn't any baggage to go away from this house.

BAGGAGE AGENT: This is Number fifty-three twenty-seven Shelton Road, isn't it?

ELIZABETH: That's our number, but no one is going away.

BAGGAGE AGENT (*Reading from an order sheet*): My orders say: "Call at Number fifty-three twenty-seven Shelton Road. Arrangements are being made to send all foreigners in America back to their home lands, bag and baggage. Your firm is instructed to study the baggage question carefully and arrange for all baggage transfer." Now, if you ladies will be so kind as to let me look around, I'll be able to make my report to my chief and be back in a jiffy with my force to execute the orders.

(HELEN and ELIZABETH look at each other, making gestures expressing amazement. The BAGGAGE AGENT walks quickly around the room. He looks at the telephone, the victrola, the radio, the rugs and tea set, and various other articles. In a swift and business-like way, he makes notes on a pad. He then stands before HELEN and ELIZABETH in a respectful attitude, cap in hand.)

BAGGAGE AGENT: Now, if the ladies will only have patience, my force will be here in a few minutes and will make quick work of the baggage transfer. (BAGGAGE AGENT hurries out of door. HELEN and ELIZABETH gasp.)

HELEN: Pinch me! Am I dreaming? Did you ever see anything to equal it in your life?

ELIZABETH: What's it all about?

HELEN: We seem to have started something! Perhaps my ring has turned into a wishing ring, but even if I did wish that the foreigners could all go back to their countries, bag and baggage, I'm wondering what that man can find in our house that he could call foreigners' baggage. There isn't a thing here that isn't our very own, bought right in this town.

(Bell rings or knock sounds. HELEN and ELIZABETH both run to the door, falling back in amazement as the BAGGAGE AGENT enters with a dozen or more boys. He directs his force in a business-like way, reading the orders from a clip file which he holds in his hand.)

BAGGAGE AGENT: Number one, take down the telephone.

HELEN : The telephone? Don't you dare touch our telephone. It's ours and no foreigner had anything to do with it.

BAGGAGE AGENT : Now see here, lady, you must not interfere. My instructions are perfectly clear. You can read them yourself. (HELEN looks at the orders in the clip file and reads) : "All telephones are to be shipped under baggage for Scotland, on account of Alexander Bell, the Scotchman, who invented the telephone."

(Number one hurries over to the telephone, making a show of getting it loose. He carries it out as HELEN and ELIZABETH make gestures of astonishment.)

BAGGAGE AGENT : Number two, get all the newspapers and books.

(HELEN hastily gathers up several volumes from the table and ELIZABETH tries to hold fast to the paper lying on the chair and the floor. Number two advances briskly toward them.)

BAGGAGE AGENT : Lady, don't bother my men. My orders must be obeyed. "All printing is included in the shipment for Germany on account of Johannes Gutenberg, the German, who invented movable type for printing."

(Number two takes the paper and books from HELEN and ELIZABETH and gathers up other magazines and books from the table and hurries out.)

BAGGAGE AGENT : Number three, take charge of baggage for Italy. Begin with the radio.

(ELIZABETH rushes over to the radio as if to shield it.)

ELIZABETH : Oh, not the radio! We have only had it for a week and we love it.

BAGGAGE AGENT (*Reading from order book*) : Read my orders yourself. "The radio and wireless apparatus shall be shipped to Italy on account of Marconi, the Italian inventor, who discovered the possibilities of wireless messages and gave them to the world."

(Number three takes the radio and hurries out.)

BAGGAGE AGENT : Next! Number four, take charge of rug shipments. Roll 'em up. Two go back to Persia and two to China. In the shipment for China, put all chinaware from the tea table.

ELIZABETH : The very idea of taking our china! You leave those cups just where they are.

BAGGAGE AGENT (*To number four*) : Obey my orders. (*To ELIZABETH*) : Ignorance, shocking ignorance! What did you call the cups with your own lips? Your *china*? Of course your chinaware came originally from China. That's where it got its name.

(*Number four rushes out with the cups and saucers from the tea table.*)

HELEN: Oh, dear, will there be anything left?

BAGGAGE AGENT: Number five, get that train ready to ship it back where it came from.

ELIZABETH: That came from my uncle's own store downtown, and it belongs to my little brother. It's his favorite toy. His heart will be broken if you take it away.

BAGGAGE AGENT (*Reading from order book*): "Everything that pertains to steam locomotives goes back to England on account of George Stephenson, the Englishman who invented the first locomotive."

(*Number five takes the train and hurries out.*)

BAGGAGE AGENT: Number six, take that small piece of statuary.

HELEN: Now I know you've made a mistake. That's a statue of Abraham Lincoln.

BAGGAGE AGENT (*Reading from order book*): Wait a minute, miss. Wait a minute. Here are the orders my chief gave me: "The statue of Abraham Lincoln, in Lincoln Park, Chicago, is the work of Augustus St. Gaudens. All reproductions made from it should therefore be included in baggage to be transferred to Italy, the birthplace of St. Gaudens."

BAGGAGE AGENT: Number seven, distribute the victrola records.

(*Number seven looks through a stack or book of records.*)

NUMBER SEVEN: Here is the "Minuet," by Paderewski.

BAGGAGE AGENT: That goes to Poland, of course, where Paderewski was born.

NUMBER SEVEN: "Wedding March" from *Lohengrin*, by Wagner?

BAGGAGE AGENT: That belongs in baggage for Germany.

NUMBER SEVEN: *Il Trovatore*?

BAGGAGE AGENT: That's by Verdi. It goes back to Italy.

NUMBER SEVEN: Here's "Swing Low, Sweet Chariot." I suppose that goes to Africa. It's a Fiske University Quartet record.

BAGGAGE AGENT: That's right. Go through the others with the catalogue and assort them properly.

HELEN: This is horrible.

ELIZABETH: Where will it end?

BAGGAGE AGENT (*Turning pages of orders*): I have many more orders here, miss. I'm not half done. Most of your coal goes to Hungary and other foreign countries on account of miners from European lands who dug it out of the ground. Your flour barrel goes to Scandinavia on account of farmers who have raised the grain in your Western states. Your silk scarf and that window drapery go back to Japan. The X-ray plate of your brother's broken arm—

HELEN: Oh, don't tell us any more. We understand now. I wish I'd never wished to send the foreigners home.

ELIZABETH: Is it too late? If we wish again can we have them back bag and baggage?

BAGGAGE AGENT: I have no authority in the matter. I will consult my chief and let you know. (*The BAGGAGE AGENT goes out, motioning to his men, each of whom had returned for further orders, to follow. Enter an Indian or two or three Indians, with show of breathless haste.*)

INDIAN: Almost we come late. Red men hear all foreigners leave America, bag and baggage. (*Pointing to HELEN and ELIZABETH.*) You foreigners go too? America for Americans! Red man only real American. All others foreigners. Indian now have his land for himself alone, once more. (*INDIANS fold arms and gaze about with supercilious air.*)

HELEN (*HELEN and ELIZABETH look at the INDIAN in astonishment*): For goodness' sake, what next!

ELIZABETH (*To INDIANS*): Why, you know we can't go! Our grandfathers and grandmothers have worked and worked for America.

INDIAN: So all other people say. Italians they say, "We build roads"; Scandinavians they say, "We plant wheat"; Hungarians say, "We dig coal." All foreigners go. You foreigners go too. What is the way the white man says it? Skidoo? Yes, you foreigners skidoo. (*INDIANS make gestures of waving HELEN and ELIZABETH out with much satisfaction. HELEN and ELIZABETH throw up their hands protestingly, then turn to go in despair.*)

HELEN: Oh, I wish they'd all come back, bag and baggage.

(*Enter BAGGAGE AGENT with show of great haste.*)

BAGGAGE AGENT: They're all coming back!

HELEN and ELIZABETH: What!

BAGGAGE AGENT: Uh-uh! Bag and baggage! All coming back!

ELIZABETH (*Looking toward entrance*): They are! They are!

(*Enter BAGGAGEMEN briskly, replacing articles. HELEN and ELIZABETH clap their hands joyfully. INDIANS shake their heads sorrowfully as they exit.*)

HELEN (*To INDIANS*): Now, don't you worry the least bit. We're going to be perfectly lovely foreigners after this, and really you'd lots rather have us than not, when you see how much better we understand than we did yesterday.

ELIZABETH (*To BAGGAGE AGENT*): We don't know how to thank you enough for bringing back all our things. We'd like to give you our business in the future (*AGENT bows as he exits with his men*), but—we're not going to arrange for any more baggage transfer. We're all here to stay.

HELEN (*Turning to ELIZABETH questioningly as they are left alone*): Well, did you ever in all your life see anything to equal that? I don't know yet whether or not I'm dreaming.

ELIZABETH: I know one thing at least, and it is that I'm never going to take any more chances on calling up the firm of Unfriendly Thoughts—for baggage transfer or for any other sort of business. There is no telling what other branches they have.

HELEN (*Walking over and taking ELIZABETH's hand with a hearty shake of agreement*): You have said it for me too. (*They look at each other and nod their heads slowly and emphatically.*)

SESSION VI. INDUSTRIAL JUSTICE

Aim of the Lesson

The leader should bring into the consciousness of the students industrial injustices in factory and on farm, and discuss ways of overcoming such wrongs.

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Scripture

Luke 12. 15-20; Matthew 12. 12; 13. 55; Mark 6. 3; Micah 6. 8; and Genesis 1. 26-31.

Suggestions for Teaching

Approach to the Problem. Review briefly the first five sessions of the unit, asking the group to name one hero of peace studied in each lesson. Let the project committees report on their progress.

To stimulate the pupils' thinking give to each a typed copy of ten questions, such as:

1. Will television take the place of the movies?

2. Do machines make jobs or destroy them?
3. How can the laborers get a fair share of the profits they produce in an industry?
4. Is it right to limit the raising of corn and wheat to boost prices?
5. Will an education help you to get a job?

After the class has discussed these questions briefly, suggest that our lesson today will help us answer them.

Outline of the Discussion

1. Jesus Was a Worker.
2. Present Conditions of Labor.
3. Need for Pioneering.

GUIDE FOR THE DISCUSSION

1. Jesus Was a Worker

Help the class to imagine Jesus working in the carpenter shop. Let three members of the group in turn read aloud Luke 2. 52, Matthew 13. 55, and Mark 6. 3. Contrast Joseph's workshop with a modern factory.

Joseph's Carpenter Shop—

It adjoined the home.

The family worked together.

The carpenter made furniture and tools for friends and neighbors.

The welfare of laborer was put before the work.

Modern Factory—

Father goes to work for the day.

The factory is owned by hundreds of stockholders the worker never sees.

Stockholders are interested in profits.

Managers have to meet competition so get work done as cheaply as possible.

Suggest how these changes have come about. State that from the time of Jesus until about one hundred and fifty years ago all the manufacturing (which means *to make by hand*) was done in the home by the members of the family. They would trade their products for those made by other people. (A dress would be bartered for a pair of boots.) Let the class tell the stories of how their great grandmothers spun and wove their grandfathers' suits.

Suggest that the spinning wheel and loom were run by hand. When the steam engine was invented, it was found that one steam engine could run a hundred spinning wheels. Because these were too big for the family parlor, they were taken to a separate building. Since there was too much work for one person to do, or even for one family, the owner of these spinning machines hired other families to work for him. When the owner wanted to add more spinning machines than he could pay for, he asked a friend to go in with him. This system has grown until now in some large factories there are hundreds of owners and thousands of employees. They never see each other, for the owners appoint a person or a group of persons to manage their big industry. There is not much understanding between owners and workers, because they do not know each other.

Of course there have been some efforts to remedy the situation. Owners, workers, and managers have even tried to put Christian principles at work in industry. Suggest that we consult the teachings of Jesus for advice on how this may be done.

Let a student read aloud Luke 12. 15-20. Ask: What does Jesus say a Christian should do about wealth? What are the things we can do for God? Ask a pupil to read aloud Micah 6. 8. Ask: Would we have any labor troubles if everyone followed this advice? After the class read silently Genesis 1. 26-31 suggest that God has given the earth to man, but in many ways we have misused its fruits. Let the group suggest some of the ways, as: men mine gold for a small wage and a few get all the profits; persons speculate on wheat which should go to feed the hungry.

2. Present Conditions

A. *Poverty*. We are living in a land of plenty, yet many of our people are living in poverty. They cannot buy adequate food or rent comfortable living quarters, either because they cannot find work to do (read poem, "The Prayer of the Unemployed" in "Enrichment Material") or because the work they do pays too little.

B. *Wealth*. Much of the wealth of our country is owned and controlled by a few rich men who also exercise power over politics, the newspapers, education, movies, and too often the church itself.

C. *Pioneering Today for Industrial Justice*.

(1) Through Co-operatives. Review briefly the discussion on

co-operatives in Session III. Let the class suggest how a fairer distribution of wealth is possible through co-operation. Also let them list the reasons why America is so slow to adopt the co-operative plan.

(2) Through Public Ownership. Many people advocate that the government should own and control all industry for the good of all the people. They cite the post office as a government-run industry. Let the class name some of the advantages to this scheme, as well as the disadvantages.

(3) Through the Labor Movement. Suggest that at the present time the most gain toward industrial justice for the workers has been brought about by the labor movement. (Help the boys and girls to look at the problem truthfully and not from a parental or environmental bias.) Ask: Which of these three men is most likely to get a living wage? Why?—

(a) Mr. Elliott works on Mr. Leasonby's farm.

(b) Mr. Weldon works in a paper mill which is owned by hundreds of stockholders. Each man bargains separately with his employer for his wage.

(c) Mr. Janes works on the railroad, which is owned by many stockholders. Instead of him alone asking for a better wage, the representative of the brotherhood to which he belongs bargains with the management for better wages or working conditions.

Let the boys and girls look at the labor union as a means of bargaining for its members. Discuss how it helps the laborers; also point out how it may abuse its privileges. Consider a recent strike and discuss the question whether the labor union ought not to be held responsible for its acts just as a corporation must account to the public.

Stress the fact that unselfishness and the love for fellow men is essential if a Christian social order is to be brought about in the world.

3. Need for Pioneering

A. *For Profit-Sharing.* Ask: Is it right that forty per cent of our population live on subsistence and poverty level, which is fifteen hundred dollars for a family and seven hundred and fifty dollars for one person?

Henry Ford caused a sensation some years ago when he raised his workers' pay to five dollars a day. Even working full time this would bring a family to \$1,430, which is on the subsistence level.

But, many industries are below Ford's rate. In one garment factory the average wage for working forty-four to forty-eight hours a week was \$5.84, or \$303.68 a year.

In an electrical storage-battery factory the average pay was eighteen dollars a week, or nine hundred and thirty-six dollars, if the worker were able to get in fifty-two weeks. Most of the men were laid off for weeks at a time. One man said he had worked only twenty-nine weeks out of the year.

Tell: An overworked farmer's wife wanted a washing-machine and mangle to do the laundry of her large family. Her husband found that it would take fifteen hundred bushels of oats (his whole year's crop) to pay for the machine. He sold his oats for twenty-two cents a bushel, half of which was clear.

Ask: How much did the merchant want for the washer and mangle? (\$165.)

Tell: A farmer, who is paying for his farm, owns a herd of milch cows, raises hay and corn to feed them, twice a day feeds, waters, and milks them, strains and cools the milk. For all this work and outlay of money he gets four cents a quart for his milk. The company which carries this milk to the city and delivers it to the housewife gets thirteen cents a quart. Is it any wonder that seventy per cent of the farmers of our country are living on less than one thousand dollars a year?

Before telling the story, "A Matter of Two Dollars" (see "Enrichment Material"), write on the blackboard: "If industry would give the laborer a fair share of the profits would this story have happened?"

Suggest that this story has a happy ending because of the work of the home mission boards of our churches, but how much better it would be if we rooted out the cause of poverty rather than just pruning the weed. Ask: Should not laborers who give their energy and strength to make a product be given a fair share of the profit from that product?

B. *For Better Wages and Hours.* About 8,000,000 laborers in the United States belong to labor unions. Through collective bar-

gaining by their representatives the wages of the employees have been increased and the work week shortened. Through the agitation and education of the labor unions the federal Wages and Hours Act was passed on June 14, 1937, and went into effect 120 days later. This provided that a worker should get 25 cents an hour and not work over 44 hours a week. On October 24, 1939, the wages were boosted to 30 cents an hour, and the work week cut to 42 hours. Beginning October 24, 1940, the work week is 40 hours, and during the next five-year period the wages of a laborer are to be increased to 40 cents an hour, considered a living wage for a single person.

This law does not apply to all kinds of work. For instance, the truck drivers (5,000,000 in the United States) are out. The International Labor Office in Geneva has recommended that the truck drivers should not be allowed to work over 48 hours a week. Mr. D. J. Tobin, president of the International Brotherhood of Teamsters, said that many highway accidents were due to overtired drivers, because many work 60 and more hours a week.

Although the pioneers of the labor unions have done a great deal, heroes are needed who will help labor get a fair share of the profits.

C. Against Child Labor. From Session III review your discussion concerning child labor, and add these true stories:

One sugar-beet company has employed six thousand children, between the ages of six and sixteen, to pull beets. They work long, hard hours. In other places four-year-old children pick strawberries, gather pears and nuts. While six-year-olds spread fruit on trays and cut it up for canning.

Children work from ten to fourteen hours a day in the fish canneries. They start work at three or four in the morning and continue until all the catch is canned. For this they receive eight to ten cents an hour. A newspaper reporter who saw small children working as shrimp pickers from four in the morning until six at night said, "I'd about as soon be a shrimp as a shrimp picker."

Ask the class to find out what the "child-labor" conditions are in your community, and write your State Department of Labor concerning them.

D. Against Occupational Diseases. In many industries the working conditions are such as to cause permanent injury to the laborer, as the following story shows:

In chromium plating, an industry introduced to the world in 1927, the toxic fumes of the chromium compound are dangerous. The worker is constantly exposed to this spray or mist carried into the air by bursting bubbles over the plating vats. The labor turnover is high, for it is cheaper to get new workmen than devise means to do away with fumes.

Project Suggestions

1. Let the class visit a factory (if an urban group) or arrange for one of the factory workers to speak to the students concerning laboring conditions.
2. Appoint a committee (if a rural group) to find out how much your township receives from the government for crop conservation. Have an agricultural representative come to class so the pupils can ask him questions.
3. Write to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania, for information concerning the providing of food for stranded miners' children.

Worship Suggestions

1. *Song*: First stanza of "Men of the Soil!"
2. *Story* (by a student): "What Powers Hapgood Is Doing." (See "Enrichment Material.")
3. *Song*: Second and third stanzas of "Men of the Soil!"
4. *Prayer*: O God, give us the wisdom that we may help to build a world where brotherhood is law. Help us to begin it here and now in our relationships with each other in the classroom and on the playground. Amen.

Enrichment Material

THE PRAYER OF THE UNEMPLOYED¹

"Give us this day some helpful task,
 Some labor, Lord, to do
 That will provide the bread we need
 To failing strength renew,
 For every loaf Thou dost provide
 We seek work in return—
 Give us this day our daily task
 That we our bread may earn.

¹ By William Ludlum. Used by permission of *The Epworth Herald*.

INDUSTRIAL JUSTICE

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"MEN OF THE SOIL!"²

HAROLD M. HILDRETH

HOESTEN. Irregular

Danish Harvest Song

1. Men of the soil! We have la - bored un - end - ing:
 2. Men of the soil! Now the torch we have light - ed;
 3. Men of the soil! We are com - ing in judg - ment,

We have fed the world up - on the grain that we have grown.
 Kin - dle fires in ev - ery land where rings the har - vest song!
 Totell the world till jus - tice rules there is no lib - er - ty.

Now with the star of the new day as - cend - ing,
 Shoul - der to shoul - der in our cour - age u - nit - ed
 We in our strength are a - ris - ing as proph - ets,

Gi - ants of the earth, at last we rise to claim our own.
 From every race we come to join the til - ler's might - y throng.
 March - ing on to show the world the dawn that is to be.

Jus - tice through-out the land, Hap - pi - ness as God has planned,
 Earth, ne'er shall eat a - gain Bread gain'd through blood of men.
 There's a light - ning in the sky, There's a thun - der shout - ing high;

Who is there de - nies our right to reap where we have sown?
 We have sworn to right for - ev - er - more the an - cient wrong.
 We will nev - er stop un - til the sons of men are free.

² Written during the Chicago milk strike by Harold M. Hildreth, who was working with the farmers. Sung to a Danish folk tune. Copyright, 1932, by Social Recreation Union, Delaware, Ohio. Used by permission.

WHAT POWERS HAPGOOD IS DOING

Powers Hapgood is giving his life to help the laboring man get a fairer chance. His father established, when Powers was a youngster, one of the most progressive experiments of democracy in industry, the Columbia Conserve Company of Indianapolis, Indiana. Powers became interested in labor problems during his years in the grade and junior high school. In Harvard he specialized in a study of labor problems.

After his graduation from Harvard he decided he wanted to learn more about such problems than books or professors could tell him, so he started to work in the mines on the Mesaba Iron Range in Northern Minnesota. He worked twelve hours a day, and every two weeks on a twenty-four-hour shift.

After that he became a section hand on the Northern Pacific Railway. During the long dark nights, lying in his upper berth in a boxcar on a lumpy mattress beneath dirty blankets, he would listen to the other section men talk over their grievances.

His next jump was to the coal fields of Bearcreek, Montana. There the young Harvard graduate became a member of the United Mine Workers. He was much impressed by his initiation and the pledge which included: "I further promise that I will not discriminate against a fellow worker on account of creed, color, or nationality."

During the eight months he was in Bearcreek he saw the union at work handling its own affairs, getting jobs back for men who had been unjustly fired and obtaining compensation for those who had been injured.

Not until he went to work in the nonunion mine in Southwestern Pennsylvania did he fully realize the benefits of the union to the laborer. There the men were afraid of stating their grievances lest they lose their jobs. Often miners were evicted from their homes because they were suspected of union sympathies. Powers Hapgood went to work organizing the miners. After helping in a strike to prevent wage reduction (he was jailed and the strike lost), he decided that he needed to learn more about labor conditions.

He started on a trip around the world to study the conditions of workers everywhere. He mined coal in South Wales, Germany, France, and Russia and observed the laboring conditions in China and Japan. After he had seen the appalling need for trained leadership among the world's laborers, he decided to give his life not for personal profit but in service for the economic emancipation of his fellow men.

He started in by organizing the shoe workers in New England. He has suffered all sorts of hardships, but Powers Hapgood will not desert the workers for his own safety or comfort, though he be persecuted.

A MATTER OF TWO DOLLARS³

BY EDITH DI GIOVANNI RIGGIO

"Gotta have it by Friday, Mom." The door banged and a breathless child of ten burst into the half-light of the shabby room.

"Hey, Mom, where are you?"

"Here, Maria. On couch. You come home soon from vacation school today. Yes?"

"Mom, we gotta have our dollars by Friday. That's why I hurried home, so's I could tell you. Everybody that's goin' to camp has to have a dollar. O. K.?" Maria's dark eyes asked the question too.

"I try," the mother answered, weakly.

"Mom, don't you want me and Johnny to go?"

The mother, stroking her daughter's dark curls, seemed hardly more than a tired little girl grown old too soon, as she lay on the dilapidated couch. Beside her, in a basket propped on two chairs, lay her youngest baby, Angela.

"Yes, Maria, I want you go. I want you get things I no get when I was a little girl. I no want you get old quick, like me. Somehow I get money. Now, we get supper."

Slowly she tried to pull herself up from the couch, but fell back as a sharp pain jabbed her heart. "What's the matter, Mom? Sick?"

"Knife in here," gasped her mother, her hand over her heart. "This afternoon I hang clothes in alley. I faint."

"Oh, Mom, and nobody here to help you."

"Little Joey, he help. I scare him. Papa, he look for work some more. If he no find today—I don't know—"

Again she made an effort to rise. "You stay still, Mom. I'll get supper."

The mother watched the little girl wistfully. Already the child's shoulders drooped a little. How scrawny her arms were!

First Maria put the coffeepot on the stove. Then she began to slice bread. "Any butter?"

"No. But look. Something so good in sack. Mrs. Carmello, downstairs, she see me fall. She say, 'You no eat right.' She give me sack. She say, 'You need them.'"

"Oh, tomatoes!" squealed Maria, delightedly, as she began to slice them. How ripe and juicy they were! She began to sing softly:

" 'This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.' "

"Say, Mom, that's a new song we learned at Vacation School. Miss

³Used by permission of *The Christian Advocate*.

James says we'll know more about the skies and trees and rustling grass in the song when we get to camp. Some of the girls were asking me how many dresses I was going to take, and then Miss James said to be sure to take another pair of shoes. I told her that me and Johnny's lucky to have any shoes at all."

"Oh, Maria!"

A clatter in the hall outside interrupted further conversation, and four tousle-headed boys of various ages sprawled into the room, followed by a tall man who entered silently, sat down at the table, and sighed. His face was grim.

"Anything, Tony?" The little woman's voice was hopeful.

"No. Always 'Come back tomorrow,' he muttered, shrugging his big shoulders. "Don't know what we do."

"O. K. Supper's ready," called Maria, bravely. "And we have a special treat. C'mon, Mom. Johnny and Bill will eat all the tomatoes if you don't hurry."

"I no want supper," replied her mother from the next room. "I go out little while. I feel better outside, maybe. It so—so hot in here. I come back quick."

"That's funny," murmured Maria to herself. "Mom never goes out for walks."

The sun had set, but the stifling heat of the day lingered on in the sweltering alley. Everywhere on doorsteps, on the sidewalks, and at windows lounged weary men and women, hoping even for a breath of fresh air. A listless baseball game monopolized half a block. Children seated on the curbstone engaged half-heartedly in a game of jacks. Along the street came a trim young woman, looking inquiringly at the dim street numbers. "Can you tell me—" she started to say to a passerby. "Why, Mrs. Petro, you're just the person I'm looking for. Are you hunting a breeze too?"

"I guess—maybe," Maria's mother answered, smiling wanly and a bit nervously at the worker from Scott Center. "You so good, Miss James. I glad my kids go to camp. I want they get sunshine—good food—fresh, cool air. They say 'Camp, camp, camp,' every day since Christmas."

"Yes, they need it. I only wish they could go for a month instead of a week. You look tired tonight, Mr. Petro. Maybe you'll get a rest while the youngsters are at camp. By the way, how's the new baby?"

Mrs. Petro shook her head. "She sick. She so little. She need good milk and cereal. I no can buy."

"No? Isn't Mr. Petro working?"

Little by little, Miss James extracted from the loyal mother the long series of Petro misfortunes. Relief aid had ceased because the

father was thought to be employed regularly while in reality he was doing "odd jobs" and hunting for steady work. The combined bills of the family of eight now totaled more than one hundred dollars, and Mrs. Petro had pawned her ring and watch in an effort to pay the rent and the electric bill. Lack of funds made impossible the hospital treatments she needed to restore her health. Never was there enough nourishing food to satisfy the other five Petro children, and the baby was sick.

To Miss James this meeting seemed providential. Unable to forget Maria's face that afternoon as she had said, "We're lucky to have any shoes at all," the worker at Scott Center had decided to visit the Petros. The children came regularly to Weekday School and Sunday activities, and were always well-behaved and clean. They were not chronic complainers, and until today she had had no inkling that all was not well with them. Miss James remembered too that Maria had winced when the others had asked her how many dresses she would take to camp, and whether they were new.

"Only yesterday some friends of mine asked me for something to do to make someone happy." Miss James was speaking now to Mrs. Petro. "I know that they will be glad to furnish milk and cereal for Angela and to help you get the hospital treatments which you must have. Your children need you, and you must take care of yourself until you are strong again. If Mr. Petro comes in tomorrow, we'll see about a relief order for him until we can find some permanent job. I believe that we can do that much to help you."

Mrs. Petro grabbed Miss James's hand impulsively. "You so good, Miss James. I not know how to thank you."

"I'm only sorry that we didn't know of your troubles before this." She patted the rough hand in hers.

"Here, Miss James. Maria say you want money Friday. I think I give you now." She pressed two limp dollar bills into Miss James's hand.

"Mrs. Petro, where did you get this money?"

"Up street." Mrs. Petro pointed toward a pawnshop in the next block.

"What did you take there—this time?"

"My coat. It all I have left."

"You've given everything you had so that your children might be happy. Well, Mrs. Petro, you keep the money, but I'll redeem the coat for you. The church will see that your children get to camp."

SESSION VII. MEN AGAINST CRIME

Aim of the Session

Help the class to see how boys and girls become criminals, who such persons are, and how such a waste of human personality could be prevented. Challenge the students with the great task of helping other boys and girls to use their energy in a constructive way.

Bibliography

Farewell, Mr. Gangster! by Herbert Corey; *New Light on Delinquency and Its Treatment*, by W. Healy and A. F. Bronner; *Persons in Hiding*, by J. Edgar Hoover; *Men Against Crime*, by Henry Lysing; *The Natural History of a Delinquent Career*, by C. R. Shaw; *Crime and the Community*, by Frank Tannenbaum; *The Delinquent Child* (White House Conference on Health and Protection); and *What Makes Crime?* (Public Affairs Committee, 30 Rockefeller Plaza, New York City, New York).

Scripture

Acts 16. 19-33; Ezekiel 7. 23; Matthew 25. 36c; Romans 12. 21; and Psalm 91. 1-9.

Suggestions for Teaching

Approach to the Lesson: Tell the following incident:

The police just could not do anything with Pittsburgh's Hill district, a sunless slum, whose children, mostly Negroes, were always getting into mischief. Last year a young Negro, Howard McKinney, who is a graduate of the University of Pittsburgh, was appointed to clean up this district. He felt he could not do the job but knew who could—the boys and girls themselves.

He decided that they should have their own government, so he called an election of all young Hill citizens. They chose a newsboy, Roland Myers, as mayor, also a district attorney, two judges, and a city council. These young officers spent much time visiting the grown-up council and courts in Pittsburgh. In the summer of 1939 they began to function in their own headquarters above a movie theater.

Each day the police reported to them the number of false fire alarms, thefts, and other misdemeanors. Because these young officers know the habits and hangouts of young lawbreakers, it has been comparatively easy to bring the wayward ones to court. Each Saturday morning Hill City's young judges hand out justice. These officers have made wrongdoing unpopular, so that an offender loses prestige with his gang by being hauled into court. Some of the penalties are: for stealing car rides—washing windows at the City Hall for two weeks; for serious crimes—hard labor, like scrubbing and cleaning at City Hall three times a week.

In September, 1939, these youthful officers had their first severe test. A Negro boy riding a tricycle ran down and hurt a white boy also on a tricycle. Immediately the gangs to which these boys belonged declared war and a fight ensued with knives, sticks, and stones as weapons. The citizens of the neighborhood could do nothing, so instead of calling the police they appealed to the young officials. In half an hour, with the help of Howard McKinney, the affair was peaceably settled. In less than a year these young officials have returned to the rightful owners \$508 in stolen goods; they have reduced false fire alarms 60 per cent (saving Pittsburgh about \$4,000), and they have cut petty crime about 25 per cent.

Ask: Will there be as many criminals in Pittsburgh since these young officials have taken office? Why? Why do boys and girls become criminals? State that our lesson will give us help in answering these questions.

Outline of the Discussion

1. Why Do Boys and Girls Become Criminals?
2. Who Are the Criminals?
3. What Can Be Done to Prevent Crimes?

GUIDE FOR THE DISCUSSION

1. Why Do Boys and Girls Become Criminals?

Ask the class this question and after they have listed all the reasons they can, tell the following story:

Arthur Bennett was born in a large Middle Western city. He had two sisters and two brothers. His father earned twenty-six dollars a week in the railroad shops. As the family grew larger they

had to move to a poorer neighborhood to get cheaper rent. The mother kept house and looked after her children splendidly. But when Arthur was four years old, his mother died. Mary, the oldest, who was twelve years old at the time, kept house. She could not make her father's salary stretch as far as her mother had, nor could she make the home as attractive.

When Arthur was six he started to school and was a very bright pupil until he was in the fourth grade, then he became tired of studying. When his grades went down, both Mary and his father scolded him. Then the teacher started to nag him. One day the teacher told him in front of the other pupils that it was no wonder he did not learn for he did not pay attention. He answered: "How can I pay attention when things don't interest me? Who cares anything about the stuff in that speller and the geography?"

This made the other students snicker. That was a new sensation to him, and he liked it. At last he had gained the limelight in school. He was not able to get it by good grades, achievement in games, but he could by being rude to the teacher.

Arthur began to spend more time on the street. He and the other boys found exciting things to do. They collected junk and sold it for money. Often Arthur did not know where the junk came from, but he helped sell it just the same.

Arthur would often play truant and not go to school, or he would forget to go back after recess. This made him feel brave and daring.

When he was ten he had to repeat the first half of the fifth grade. For this his father and Mary, who was now eighteen and seemed grown up to Arthur, scolded him. The teacher always pointed to his older brothers, one was a seventh-grader who liked school, and the oldest one was a Western Union messenger boy. Poor Arthur just did not fit anywhere. At home and at school he was scolded. The pupils in school made fun of him.

To win friends among his classmates he and another boy went downtown and stole trinkets from the five-and-ten-cent stores and gave them to other pupils. This brought Arthur new friends, and again he was the center of attention.

Next Arthur got in with a gang of boys who seemed always to have money. He wished that he had some. One night they told him if he stood on a corner and watched that no cops were coming,

they'd give him a package of cigarettes. Arthur was a bit afraid, but he watched and the boys brought him the cigarettes, and also some candy and sixty-five cents.

A few weeks later some boys asked him to go riding with them to get some junk. On the way they ran out of gas. Just as they had decided to leave the old Ford, a seemingly kind-hearted man said that he would get them some gas if they would wait. In a few minutes the man returned with the gasoline and a policeman. Arthur discovered his friends had stolen the car, so they were all taken to juvenile court.

There he met boys from other parts of the city and learned some new tricks for "snitching." When Arthur's father appeared at court he said little, but at home all the family acted as if they did not want Arthur around. The teacher at school considered him a "bad" boy, and he bragged to the other pupils of being "before the judge." But Arthur wanted friends and to be liked, so he went back to his gang of the stolen Ford.

Another night he went with them to have some fun, this time to hold up a mill. While Arthur was on watch for the cops he became curious and sneaked up to the window to see what the others were doing. While there, a strong arm seized his and a voice said, "Hold the kid while we go in." Soon the four handcuffed boys were on their way to the police station.

Arthur, who was now fourteen years old, was sent to the state institution for juvenile delinquents. He was there for a year and three months and was treated very harshly by those in charge. All this time he and other boys were planning what they would do when they got out.

When Arthur was released, he was afraid to go home, for no one liked him. He and another boy started to Texas. When they reached Kansas City, they were broke, so they held up a man and got thirty-three dollars. With some of this they purchased a gun and held up a gasoline station and robbed the lone attendant of forty-two dollars. After four successful robberies the police caught them and sentenced them to the state reformatory.

And so the life of Arthur Bennett has gone on—one of hardship, loneliness, and bleak prison walls.¹

¹ Adapted from *What Makes Crime?* Public Affairs Pamphlets.

Ask: At what age could Arthur Bennett have been turned from being a criminal? Who is responsible for his being a criminal? (Check the best answer):

—His father, for not taking more interest in him.

—His brothers and sisters, for nagging him.

—His schoolteacher, for talking about his poor grades in front of the other pupils. And Arthur was proud.

—The other students at school, for snickering at his rudeness to the teacher and liking his stolen toys.

—The boys who asked him to help with his first robbery.

—The state institution, for not helping him to feel a responsibility for himself and for bettering his country.

2. Who Are the Criminals?

Write the following table on the blackboard and let the class check which group of people in each division will be most likely to be criminals.

Parentage

- (1) Foreign-born white.
- (2) Children of foreign-born white.
- (3) Native white Americans.
- (4) Negro Americans.

Economic Status

- (1) Rich people.
- (2) Poor people.
- (3) People with moderate incomes.

Size of City

- (1) Large cities.
- (2) Very large cities.
- (3) Small towns.

Age

- (1) Most criminals are under twenty.
- (2) Most criminals are between twenty and thirty.
- (3) Most criminals are over thirty.

Answers

Parentage. State that out of every 100,000 of foreign-born whites only 209 were arrested in 1938. Out of the same number of native whites there were 571 arrests. Out of the same number of Negroes there were 1,503 arrests. Ask: Why is the Negro's percentage so high? Stress that the economic situation is chiefly responsible. They get very little wages and are pushed into the worst sections of the country as well as the cities. State that of the 800 graduates of Atlanta University not one has been arrested. Suggest that not many white colleges could claim the same record.

Suggest that two fifths of the boys and girls appearing before juvenile court are children of foreign-born parents. Ask: Why is this, when their parents have such a high record for law observance? State that foreigners are often pushed into the most congested districts. The children are different from American children and are made to feel queer and inferior, and so they sometimes resort to crime to gain attention. Ask: Are we making anyone in our class feel queer?

Economic Status. Suggest that poverty is one of the most important breeders of crime. The parents have to work, so they cannot look after the children. Often there is no place to play except the streets. To get excitement these gangs often start stealing. In large cities the crime centers are in the most congested and poorest sections. Then as the houses improve, crime lessens, until in the suburbs the amount is small. Again it increases as the wealthy homes are reached. Ask: Why are children of wealthy parents more likely to be criminals than those of people who have a smaller income? (Wealthy people also often neglect their children, and when their boy or girl commits a minor offense, the parents buy the way out. The result of this is that the young person feels that money is more powerful than the law.)

Size of City. State that the larger the city the more crime there is per thousand inhabitants, as: In towns under 10,000 inhabitants there are eight crimes per 1,000 people. In cities between 25,000 and 50,000 there are 15 crimes per 1,000 inhabitants. While in cities over a quarter of a million population the crimes go up to 17 per 1,000 inhabitants.

Age. Most of the criminals are between twenty and thirty years of age. More persons twenty-one years old were arrested than any other age in 1938. One fifth of all the robberies are committed by boys and girls under twenty, while one third of the burglaries and almost half of the automobiles stolen are by this group.

3. What Can Be Done to Prevent Crimes?

A. What can our class do? Ask: How did Arthur get started to steal? How can our class help the timid pupils to feel a part of the group? What better ways can a boy or girl find for showing off than by breaking rules and laws? (Tell the story, "The Kid From Woodchuck Corners," from *Tent Pegs*, by Paul F. Swarthout.)

B. Suggest that church-school classes and Boy and Girl Scout troops and other clubs give junior-high-school boys and girls a constructive way to use their energy. Let the group name other clubs which would have helped Arthur. (Tell the story, "He's a Regular Guy." See "Enrichment Material.")

C. Ask: How can we make stealing, traffic violation, and minor offenses unpopular in our school? Suggest that each boy and girl can be a G-man or woman of his own gang or community. Tell the story of "J. Edgar Hoover and the G-Men." (See "Enrichment Material.") Stress that these men always stand for the best. That is one reason why they succeed where all other police officers failed.

Ask: What minor offenses can you prevent in your community? How about petty stealing (apples, pencils, five-and-ten-cent store trinkets)? Do you see that you and your friends obey traffic laws both in walking and bicycling? Do you make it unpopular at school to play truant, talk back to the teacher, snitch other people's belongings, or to cheat in games? Stress that the boys and girls of the class can prevent their classmates from becoming criminals by always playing square.

Project Suggestions

1. Collect for your bulletin board clippings showing what boys and girls in other communities are doing to prevent juvenile crime.
2. Collect for your library articles and stories of heroes who have risked their lives that our country may be a safe place in which to live.

3. Make a crime chart of your city or county. Find out why certain sections have more crime than others. Study this chart and decide what crimes and offenses your class can help prevent.

4. Plan ways to improve the citizenship in your weekday church-school class.

Worship Suggestions

(After the class have discussed the causes of juvenile delinquency, the following question, which should be written on the blackboard, may be raised and lead to an experience of worship.)

1. *Question.* Why should youthful Christians be concerned about juvenile crime? After several answers have been given, suggest that the class look for the answers in the Scriptures.

2. *Scripture References.* Ask: What does Jesus say we should do for the criminal? (Matthew 25. 36c.) Picture for the students the activities and excitement of Holy Week. Jesus had ridden into Jerusalem in triumph; he had cast out the money-changers from the Temple; he had preached to the multitude. Probably it was toward evening on Tuesday, and Jesus was tired, but there were so many things he wanted to tell his disciples before leaving that he took them to the Mount of Olives. Describe this little intimate group sitting on the hillside, perhaps facing the Holy City, as Jesus talked to them of his dreams. Let the pupils find from the chapter headings (Matthew 24 and 25) some of the things Jesus told them. Ask a good reader to read Matthew 25. 36c. Suggest that Jesus was telling his disciples that if they helped the persons who were in prison they were helping him.

Ask: What can we do for boys and girls who are in reformatories? How should we treat them when they are released? How should we treat boys and girls who have been "before the judge"? Ask the intermediates to read silently 2 Timothy 1. 16 to see how an early Christian carried out the teaching of Jesus. Explain that Paul wrote this letter to Timothy telling of the kindness of Onesiphorus. Let them also read silently Philemon 10-19.

Suggest that not all people who are put in prison are wicked. Often they are imprisoned because they have opposed some wrong. Point out that Paul was put in prison because, by helping a girl, he hurt the profits of business men. After Acts 16. 16-19 is read

aloud let the class read silently verses 19-33. Ask: Does this suggest why the Child Labor Amendment has not been passed?

Tell the story of Martin Niemoeller's arrest and imprisonment in a German concentration camp. (See Unit I, Session III.) On the second anniversary of Niemoeller's imprisonment, three thousand church members gathered in Lichterfelde, Berlin, to do him tribute, which was voiced by Pastor Stemmeler:

"The church is full of praise and thankfulness to God who, once again, has called forth men who are true to the gospel and who seriously preach it.

"Such faith the man who is wasting away in prison has inspired. In the struggle of Church and State the world around he is the symbol of Christian courage."

Ask: Would the world be better if all Christian workers were as true to their convictions as Niemoeller? Would war be abolished?

Ask a student to read aloud Romans 12. 21 and show how the youth government of Pittsburgh is carrying out this principle. Let the students name evils in their community and discuss how they can overcome evil with good. Ask: Does this apply to individuals too? How? Suppose someone steals your pen, hits you in the face, or tells a lie about you? How can you overcome evil with good?

After a pupil reads aloud Ezekiel 7. 23 let the class tell how Jesus' idea of treating criminals as given in Matthew 25. 36c is better than Ezekiel's suggestions. Tell the following story and let the class decide whether Q Camp follows Jesus' or Ezekiel's idea of treating prisoners:

A prison without walls or locks, without rules or regulations—that is Q Camp, a penal farm in England, where older boys learn to live and work like men instead of criminals. Each boy is given work to do which brings out his best talent and abilities. Thus each person develops a sense of his own importance and his responsibility to others:

Let the class decide whose ideals (those of Jesus or Ezekiel) are followed at the county jail, the state reformatories for boys and girls, Sing Sing Prison, and Alcatraz. Ask: Whose ideals should be followed?

3. *Hymn*: "Rise Up, O Men of God." Before the group sing this, let a student give this explanation: This hymn was written in

1911 by William P. Merrill, who urges people to help bring in God's kingdom and "end the night of wrong." (Found in *The Abingdon Song Book*.)

4. *Prayer Psalm*: Let the group read Psalm 91. 1-9 as a closing prayer which stresses God's protection.

Enrichment Material

J. EDGAR HOOVER AND THE G-MEN

Every day a war is being waged in the United States against an army of 5,000,000 people. This war is fought without shooting except in self-defense. Each of us fight against this army whenever we lock the door of the car, the house or our gymnasium locker. For this perpetual conflict is against crime.

Some 700,000 of this army of criminals is made up of youngsters. About 13 per cent of our murders in 1937 were committed by offenders scarcely more than children.

The most effective fighters in this war are J. Edgar Hoover and his G-Men. Since 1933 crime has been on the decrease in the United States. It does not pay since Hoover came.

You ask: How did J. Edgar Hoover prepare for his career as director of the Federal Bureau of Investigation, Department of Justice, commonly called F.B.I.?

J. Edgar Hoover was born in 1895 in Washington, D. C., where he still lives. He was just an average boy. His talents seemed to be absolute honesty and a capacity to find out everything he could about a subject. Physically he was not very strong, so was disappointed when he failed to make the football team. He made up for this disappointment by making friends with everybody and was chosen senior valedictorian.

Although he was given a scholarship to the University of Virginia, his family could not afford to send him. Instead he got a job as clerk in the Library of Congress and studied law at night in George Washington University. He developed his ability to get along with people as well as his genius for organization.

He sang in the choir at church and taught a Sunday-school class. For a time he thought of entering the ministry, but decided to make law his lifework.

After he won his law degree he was advanced to a clerkship in the Department of Justice. He always could find more work to do than anybody else, and he liked to work overtime. He outgrew his childish frailty and now is almost six feet tall—strong and well built.

His superiors noticed this hard-working young man and pro-

moted him to the post of special assistant to the Attorney-General, in whose office he worked with the special agents of the bureau.

He was disgusted with the lack of efficiency in the bureau due to many political appointments. Later he was promoted to assistant director of the F.B.I., but still he could do nothing about the personnel. Finally Harlan F. Stone was appointed head of the bureau to clean it up. And he did. He dismissed all political appointments and inefficient workers. At length he looked for a director. Since he was not able to find anybody satisfactory, he asked Hoover to become acting director. After a year he had done such good work that he was appointed the director at the age of only twenty-nine years. Then things began to happen.

First, he looked for educated, intelligent men for his department. Each agent must either have a law degree (so he will know what evidence is important in convicting a man) or he must be an expert accountant (so he can investigate bankruptcies). Besides this, all must have been in business for at least two years. They must be between the ages of twenty-five and thirty-five years, and willing to go anywhere.

Second, he established a training school where these men could be schooled in methods of tracking down crime. Mr. Hoover reasons that most criminals are not very alert, but they are the tools for the master crooks who direct their activities. He says his men must be keener than the criminals, so they will know what the criminal will do before he does it. In the training school is a dummy, named "Oscar," which they use to train the agents in gathering clues. "Beulah," a large black sedan, is used to teach the men how to discover evidence in an automobile theft. They also have a "Rogue's Den" and a "Country Place" through which they learn how to plan attacks on criminals.

Next, J. Edgar Hoover established a laboratory to help in the conviction of suspects. A hit-and-run driver was convicted because, in the laboratory, they were able to prove that a bit of hair found on the suspect's car was identical with the hair of the two-and-one-half-year-old victim. The bureau has over 10,000,000 finger-print records of criminals in their files and are receiving each day 4,000 more. Over 500 criminals are identified each month through these files.

When "Baby Face" Nelson, the alias used by Lester M. Gillis, was Public Enemy Number One, they watched his activities and knew his record, before they did anything. They found that "Baby Face" with his wife and children would tour the country, living off the proceeds of a gas-station holdup or a store robbery. Sometimes he did not live well, so his wife urged him to join up with Dillinger and the big criminals, so they could have more money. After Dil-

linger was killed they had to flee Chicago and go into hiding. After a while they felt it was safe to return, but the old gang of crooks were afraid of "Baby Face" Nelson and left him alone. They knew the G-Men were after him.

The G-Men watched all roads out of Chicago, waiting for something to happen. One night Nelson, his wife and John Paul Chase, who was acting as their chauffeur, were spotted by the G-men. After a chase Nelson was killed, although he had fatally wounded two G-Men in his attempt to escape. Mrs. Nelson and Mr. Chase threw Nelson's body into a ditch and left the scene of murder, hoping to make their getaway. But the G-Men got them too. Chase is in Alcatraz for life and Mrs. Nelson is behind the bars. The G-Men will get you, even if you do watch out.²

HE'S A REGULAR GUY

In one of the alleys of a large city a gang of twelve boys had their hideout. It was a great honor in that neighborhood to belong to Tony's gang, for they had more fun than other gangs. They loved to tease Mike Murphy, the policeman who was always chasing them, for they could outrun him.

One day Tony called the gang together. "Say, I met a regular guy today," he said. "He wants some live-wire kids over to his 'Y.' He said we could come up tonight and have a real swim. It's free." Some of the boys were suspicious and would not go, but Tony and a few went. They had a real swim, a workout in the "gym," and they talked with this regular guy about forming a real club.

The next time the whole gang was there. Soon these twelve boys were helping the "Y" director plan activities for younger boys, and they were having such a good time in helping to improve the community that snitching automobile tires and siphoning gasoline had lost its appeal.³

² Materials taken from *Men Against Crime*, by Henry Lysing.

³ From the *Epworth Herald*.

SESSION VIII. GOOD WILL THROUGH THE ARTS

Aim of the Session

Help the students to appreciate that through the arts of music, painting, sculpture, and drama people are brought together and through knowing and appreciating one another peace and good will are fostered.

Bibliography

Art and Character, by Albert E. Bailey; *Worship Through Drama*, by R. C. Alexander and O. P. Goslin; *The Complete Poems of Paul Laurence Dunbar*, by W. D. Howells; *Christ and the Fine Arts*, by C. P. Maus.

Scripture

Mark 9. 50; Romans 14. 19; 1 Corinthians 3. 9; Ruth 1. 16.

Suggestions for Teaching

Approach. After the dramatic committee present or give as a walking rehearsal the play, *America for Americans* (see Session V), let the student name the countries from which we have derived our music, paintings, and plays. Ask: Why do you like some boys and girls and not others? Help the students to see that each of them must know a person before he can like that person. Each one must appreciate the other's ability to do certain things, understand why he acts as he does, and feel that he is an equal. Ask: How does an appreciation of the music, painting, poems, and plays of other races and nationalities help us to like them better? Suggest that our discussion will help us answer this question.

Outline of the Discussion

1. When We Understand Others.
2. Music and Painting Are the Same in All Languages.
3. Artists of the Future.

GUIDE FOR THE DISCUSSION

1. When We Understand Others

Ask: What does Jesus show us is the way to peace and brother-

hood? After a student reads Mark 9. 50 suggest that salt was used in Palestine for many purposes, as, for example, to give brightness to the lamps by sprinkling it in oil to purify and preserve it from decay. Jesus is telling us in this illustration that a Christian can be as vital a force for good will in his home, school, or community as salt is important for living. Ask: If a group of school boys spent their lunch money on a slot machine in the corner drugstore, how could one boy help them to find a better use for their money?

After another student reads 1 Corinthians 3. 9a, let the class tell how Bach, Michelangelo, and Wagner are fellow workers with God in bringing world brotherhood.

After a pupil reads Romans 14. 19, let the group tell how they can work for a better understanding in their group, with a schoolteacher, or with someone in the community. Help them to work out a definite procedure to bring about good will with someone who is annoying them.

After a pupil reads aloud Ruth 1. 16, ask: Why was Ruth willing to forsake her own country and her religion for a foreign country and a new religion? How did Naomi treat Ruth—as an unwanted foreigner or as a trusted friend? Ask the intermediates to name the people of other countries whom they know and like.

2. Music and Painting Are the Same in All Languages

Suggest that through the arts men of different backgrounds have come to know and understand each other.

A. *Music*. After a pupil has read the poem, "Music" (see "Enrichment Material"), let the class name their favorite hymns and tell from which country they came. Tell: The people of the United States did not know, nor did they care, about Mexican music, until a few years ago (1936). When Carlos Chavez came to the United States to conduct the orchestras of Boston, Philadelphia, and others, and later through his radio orchestra, he aroused much interest in Mexican music. His works are based on the old Indian tunes, which express the rhythmic elements of the early peoples. Ask: When we enjoy the music of another nationality, why do we like them better?

B. *Painting*. Ask the class to tell how people can understand each other better through paintings. Tell: Thomas Hart Benton excited a great deal of criticism because he painted uncouth Missourians, but

until he portrayed on canvas the people he knew and loved he was a failure as an artist.

Thomas Benton was born in southern Missouri in 1889.

His first mural was painted at seven years of age on the newly papered hallway. He showed a freight train climbing a hill. When he was fourteen years old, he drew acceptable pictures of the Rhine legends, Beowulf, and the gods of Greek mythology.

When the awkward, black-haired young Benton was sixteen years old, he obtained a job as cartoonist on a newspaper in Joplin, Missouri. Two years later he enrolled in the Chicago Art Institute, and the next year he went to Paris.

While in France and upon his return to New York, his art work was a failure, because he tried to copy the old masters. When young Benton returned to Missouri, and again caught his inspiration from the Mid-West, he started to paint Americans as he knew them—rugged, uncouth, hardy.

This depicting of American life as it is, brought him success and fame as well as criticism. Ask: Why will people of other countries understand America better by seeing Thomas Benton's paintings?

C. *Poetry*. Paul Laurence Dunbar portrayed in a beautiful way the spiritual quality of the Negro people, as well as the other peoples of the United States, in these lines:

A PRAYER¹

"O Lord, the hard-won miles
Have worn my stumbling feet:
Oh, soothe me with thy smiles,
And make my life complete.

"The thorns were thick and keen
Where'er I trembling trod;
The way was long between
My wounded feet and God.

"Where healing waters flow
Do thou my footsteps lead.
My heart is aching so;
Thy gracious balm I need."

D. *Drama*. Suggest that the highest ideals of the United States

¹Used by permission of the publishers, Dodd, Mead & Company, Inc.

—not the sordid side of American life—have been portrayed in the plays of Channing Pollock, such as *The Fool* and *The House Beautiful*. Through these plays the people of this country have acquired higher ideals for living and the inhabitants of other countries have come to appreciate Americans more. Let the group name plays they have seen which would help people of other countries to like us better. Ask: What movies will do this? What plays and movies will give people of other countries the wrong impressions of America?

3. Artists of the Future

A. *In Folk Games and Songs*. Suggest that a little group of young people at Ashland Folk School in Ashland, Michigan, are studying the songs, the folk games, and customs of people of other countries, so they can better appreciate these people. Ask: From what peoples in your community can you learn the songs, games, and customs of foreign countries? If a group of boys and girls in China were going to learn about you through your songs and games, what ones would you suggest? Make such a collection and send to a mission school in China.

B. *Little Theaters*. Ask: How can you help the people in your community to better appreciate persons of other races through giving plays? Let the class choose a play and decide where to give it. Suggest that many communities are doing this through their Little Theaters, where the people of the town or city produce and see good plays. Such a one is found in Pasadena, California.

C. *Movies and Radio in School*. In some cities history is taught by motion pictures. Why would school work be more interesting and profitable if it could be taught everywhere through movies? State that there are several historical movie shorts being shown, as *Bill of Rights*, a Warner Brothers picture, in technicolor. Let the class tell about those they have seen.

State that Walter Damrosch each week over a radio network puts on a music appreciation class for the public schools. Not only do boys and girls learn a great deal about good music, but many adults listen in too. Ask: How else could the radio be used to bring our lessons in a more interesting manner? How could it be used for spelling, geography, or arithmetic?

D. *Orchestras*. Heroes of music, who will help boys and girls to learn to play and sing, are needed. Many schools have organized orchestras. At Interlachen, Michigan, there is a national music camp, where grade and high-school pupils have the opportunity to study with great musicians as well as to enjoy the sports and recreation of a wooded spot on a northern Michigan lake. The talents of these boys and girls are discovered and developed.

One of the best conductors of the camp is curly-headed Lorin Maazel, who, at this writing, is nine years old. Nika Newlin, a fourteen-year-old pupil, has already achieved fame for her musical compositions, and Tommy Hayes, who is twelve years old, is an accomplished pianist, but at camp decided to learn to play the tuba too. Ask: What can you do in your community to organize a church-school choir or orchestra?

E. *Department of Fine Arts*. The proposal for a Department of Fine Arts in the President's Cabinet, which would help boys and girls to develop their talents in music, painting, poetry, and drama, has been suggested. Ask: What could such a department do to help you? How could it help your parents?

Project Suggestions

1. Have a party in which games, songs, stories, and poems of other nations are used. (Send to Co-operative Recreation Service, Delaware, Ohio, for material.)

2. Start an art section in your library. Mount on cardboard, with rubber cement, pictures from magazines, books on the Bible, or reprints of famous paintings. Below each picture write the Biblical passage the picture illustrates. These should be filed and catalogued so that all classes in the church school may use them.

3. Display in your museum stamp collections of the intermediates. On a chart or map of the world show how many countries are represented by the stamps.

4. On the bulletin board put items from newspapers and pictures of outstanding painters, musicians, and poets.

5. Make a simulated stained-glass window, using as materials: Heavy brown paper, linseed oil, tempera paints and India ink, and a frame which may be made by the boys in the group. The class should work out symbolism for the windows, so that each part

has a definite meaning to the pupil who draws and paints it. Behind the window place a light and underneath it erect an altar for a worship center. When it is finished have a service of dedication. (Directions for making the windows may be ordered from Department of Epworth League and Young People's Work, 740 Rush Street, Chicago. They are to be found in the *Story of Simulated Glass Making*, by John Morgan.)

6. A committee might like to picture pose a living model of a famous painting, as "The Angelus," by Millet, for a worship service.

Worship Suggestions

Dialogue.

Boy: Aren't people of other nations queer?

GIRL: Yes, the girls are so funny and they eat terrible things we wouldn't touch.

Enter IRISH GIRL: We aren't queer. You just don't know us, that's why we seem different. But you like our songs and through them we have expressed our real selves. Shall we all sing one of our Irish songs? (As: "Above the Hills of Time," tune: "London-derry," Irish traditional melody, *The Abingdon Song Book*.)

Enter BOY FROM INDIA: We may have brown skin and eat rice and curry, but we boys dream of a great fine world just as you American boys do. I want to read a poem which was written in the Lucknow city ashram, India.

"Come forth, ye men of every race and nation!

We are making God's new world for all the sons of men:

Our hearts unite in daring expectation,

For the matchless Lord of Life doth tread this earth again.

Behold, he comes as first he came

To write upon the hearts of men in words of living flame

His spirit of heroic love,

That one redemptive purpose through this age may move."²

Enter JAPANESE GIRL: Yes, we wear kimonos and sit on the floor instead of chairs, but we express our real selves through our art. One of our famous painters is Hokusai, who lived over a hundred years ago. From his cherrywood blocks he printed on mulberry paper softly-colored pictures of the common people of Japan at their work and play, in their hours of happiness and defeat. His pictures may still be found in homes all over Japan.

² By James Holmes Smith.

Enter PALESTINIAN BOY: In our country girls do not go to school, and boys wear their hats in the house, yet we have given to you some of the most beautiful poetry of the world. These poems express our real selves. Shall we all read one of them in unison, Psalm 67?

NEGRO BOY: People of other nations will understand and appreciate the United States better by knowing and loving our spirituals. Shall we sing one of them? (Such as: "Jacob's Ladder," *The Abingdon Song Book*.)

FIRST BOY: It is true that through knowing and appreciating each other "we are climbing" toward world brotherhood. As Dr. W. W. Reid says—"Men do not fight with men they know and understand. Others may seem 'queer,' but the missionary finds that all men are the same 'under the skin.' Thus we stay at peace with those men whom we know."

Prayer (by student): Our Father, help us to know and appreciate people of other races and nations, so that we may love them and bring to our world, where there is so much hate and greed, peace and understanding between countries.

Enrichment Material

MUSIC

"How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us 'neath the weight of care?
Music, that knows no country, race or creed;
But gives to each according to his need?"³

³ Anonymous.

SESSION IX. HEROES OF PEACE

Aim of the Session

Help the students to develop an appreciation of the worth-while things that have been done and are being accomplished by people of other races and nationalities, and of the necessity for good will in international relationships and a consideration of how this good will may be fostered.

Bibliography

Books. *Broken Guns*, by E. H. Brainard; *Creative Pioneers*, by Eddy and Page; *War*, by Mary Hunter; *The Bible and War, How Can We Work for Peace?* by J. B. Matthews (15 cents, The Methodist Book Concern); *The Fine Art of Propaganda*, by A. M. Lee; *Learning About War and Peace*, and *Educating Children for Peace*, by Imogene M. McPherson; *Peaceful Change: The Alternative to War*, by Stone and Eichelberger (The Foreign Policy Association, 25 cents); *Co-operation as a Way of Peace*, by J. P. Warbasse, and *Problems of Peace*, by H. J. Laski and A. E. Zimmern.

Agencies for World Peace, from whom material may be obtained: Congregational Council for Social Action, 287 Fourth Avenue; Federal Council of Churches, Department of International Justice and Goodwill, 105 East Twenty-second Street; Fellowship of Reconciliation, 2929 Broadway; Foreign Policy Association, League of Nations Association, and World Peace Foundation, 8 West Fortieth Street; American Student Union, and League for Industrial Democracy, 112 East Nineteenth Street (all of New York City, New York); American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania; National Council for the Prevention of War, 532 Seventeenth Street, N. W., and Women's International League for Peace and Freedom, 1824 Chestnut Street, Washington, D. C.; and World Peace Commission, 740 Rush Street, Chicago, Illinois.

Scripture

Luke 1. 79; 2. 14; John 14. 27; 16. 33; and Ephesians 6. 14-15.

Suggestions for Teaching

Approach. Give each pupil a typed copy of a True-False test on Peace, including such statements as (after the students have marked each statement "true" or "false," discuss them):

1. The United States should have the largest air force in the world.
2. Jesus said, "All they that draw the sword shall perish by the sword."
3. A Christian should fight, if his country declares war.
4. A Christian should fight only if his country is invaded.
5. A Christian should never fight, for killing is wrong.

Outline of the Discussion

1. Jesus Came That We Might Have Peace.
2. Heralds of Peace.
3. Peace for the Future.

GUIDE FOR THE DISCUSSION

1. Jesus Came That We Might Have Peace

Ask: Why is Jesus called the Prince of Peace? If everyone followed his principles of living, would we have war? Why? How do we know that he believed in peace? Let the class give as many of his statements as they can on peace or his experiences which show that he believed in peace. After these have been listed on the blackboard, let the class look up the following references: Luke 1. 79; 2. 14; John 14. 27; 16. 33; and Ephesians 6. 14-15. After the last reference is read, repeat, as given in *The Bible, An American Translation*, by Goodspeed: "Stand your ground, then, with the belt of truth around your waist, and put on uprightness as your coat of mail, and on your feet put the readiness the good news of peace brings."

Ask: What is this "belt of truth" which brings the good news of peace? Discuss how bad news about someone in the community spreads faster than good news. Show a newspaper in which are printed the bad things that happen instead of the good things, as: killings, thefts, bombings, or automobile accidents. Suggest that the newspapers rarely tell of the good things people do.

Suggest that one way we can keep out of war is not to believe all that we read or hear about a supposed enemy. Within seven or eight years this class and about sixteen million other junior-high pupils will become voters. They need to know how to recognize the truth, so they will not be taken in by propaganda, which, as Clyde Miller states, "is expression of opinion or action by individuals or groups deliberately designed to influence opinions or actions of other individuals or groups with reference to predetermined ends." If your class is quite advanced, they may be interested in finding out the kinds of propaganda they hear and see every day.

Propaganda: (1) The Name-Calling Device. Propagandists using this device try to attach bad names to people they want disliked. Among some intermediates it may be "sissy"; among some grown-ups it may be "dictator" or "red." Let the group tell of how they have seen this name-calling device used in their gang.

(2) The Glittering Generalities Device. The propagandist may want you to like a person, so he calls him a "good scout" when he may not be, but you are likely to think he is. Or if a nation wants another to help them win a war, they say they are fighting for "freedom" or "democracy." Then people think the war is a just war and will fight, when perhaps it is only a war of selfish conquest. Ask the class to watch this week for examples of "name calling" and "generalities." Ask: Which is more likely to fool us—the use of bad or good names?

(3) The Transfer Device. In this, a word or symbol which to most persons carries authority is used to put over a personal plan. A classmate may tell you a lie, and in order to make you believe it, he tells you that the teacher said it. Let the class give other examples of this.

(4) The Testimonial Device. People of great importance give their testimonials, as: a society woman uses a special kind of soap or a baseball player eats a certain breakfast food. Ask: Do you use this in your gang?—one popular member says, "I like that movie," so all your gang go to see it. Let the boys and girls tell of certain things they have been influenced to do because a popular person in the group did them.

(5) The Plain Folks. This is used by politicians. A man was elected governor of Texas through his singing of hill-billy songs.

They pretend they are common folk. A pupil who wants to be elected to a class office, pals around with unpopular members of the group just to get elected. Let the class give other illustrations from their experiences.

(6) *The Card-Stacking Device.* Propagandists use all the arts of deception to win support for themselves or their groups. They pretend lies are truths, or a half truth is the whole truth. Often people are inveigled into going to war by the use of this device, as: Japan's slogan is "Keeping Order in China."

(7) *Band-Wagon Device.* The last device used to get people to go to war is the "band-wagon" device. They say, "Everybody's doing it." Ask: Do you use this device in your school? Let the group give examples. (The teacher should have examples from newspapers of these different kinds of propaganda and encourage the pupils to look for them during the week.)

2. Heralds of Peace

A. Ask: How can we practice the love of Jesus for an enemy in time of war? Tell: T. Z. Koo, a Chinese, says that it is easy to love the enemy when he is far away, but it is hard to love the Japanese when they burn your home. He says that a Christian has to put the love of God above love of his country. A person cannot love everything an enemy does, but he can love the person himself and hate his wrongdoings. Ask: Can this idea of loving everyone be carried into everyday life?

Tell: Sam always picked a fight with Harold every chance he got. Could Harold love Sam but not love his fighting spirit? Suppose Harold was class president and he was to select a member of the group to greet the governor when he visited school. Could he love Sam enough to appoint him to represent the class even though he did not like some of the things Sam did? Suggest that there are outstanding people in every country who put the love of Jesus above national feeling. Let the class name some of them.

B. (Let a pupil tell this story.) Gandhi has been able to win more freedom from English control and more liberties for the outcastes of India than all the armies and navies could ever have done. How has he done this? (By nonviolence.)

Gandhi as a boy was afraid of the dark and of snakes wriggling in

the grass, but he had an inner courage to conquer any obstacle. According to his religion he was forbidden to eat meat, yet he secretly ate the meat of the British diet. When his conscience bothered him too much, he wrote a confession to his father. Instead of his father beating him, the elder Gandhi showed so much pain on his face for his son's misdemeanor that the young man realized there was a force stronger than physical power.

One day at school the government inspector came and Gandhi's teacher, anxious for his pupils to make a good showing, told the youth, who was not a good speller, to copy from his neighbor, but Gandhi refused.

When Gandhi was studying in England, his Irish tutor explained to him the meaning of the Sermon on the Mount, where we are told to turn the other cheek and not only bless those who curse us but to love them as well and pray for them. By the time Gandhi returned to India he believed that love-force was more powerful than physical force.

The first time he tried it in any large undertaking was in the Province of Travancore, South India. The main highway that ran through the village of Vykam was closed to the untouchables. This was a great hardship to these burden-bearing men. The Brahmins who lived along the highway said that they would rather die than have an untouchable's shadow fall across their path, for they believed this contaminated them and they lost their holiness.

One day a young Christian and an Untouchable walked down this highway. They were beaten and bruised by the Brahmins. The next time they walked this road they were arrested. Finally, so many followers of Gandhi walked this street that the jails were overflowing, so the military police put a guard across the highway. Gandhi's followers used no violence and showed no anger toward the police. These untouchables stood in front of the police in an attitude of prayer. They did this in six-hour shifts.

For months this strange battle continued. Then the rains came and the street became a small river. The policemen took to boats, but the "love-forcers" kept standing in an attitude of prayer, first in water to their knees, then to their waists. The six-hour shifts were changed to three-hour shifts and week after week they stood there in an attitude of prayer. At last, after a year and four months,

the Brahmins gave in and not only was this one highway, but all the roads of the province were opened to untouchables.

It is estimated that Gandhi has more followers than any other person in the world, and it is claimed that this technique of nonviolent coercion has more power in it to transform the world than all the poison gases or bombs. The teacher should ask: Do you think this is true? What would happen in the world if all the Christians really followed Jesus' ideals of peace as Gandhi does? Could we have war?

3. Peace for the Future

Ask the class to tell how they think peace can be obtained. Here are a few suggestions:

A. *World Trade*. Peace may be secured by trading the products we raise and manufacture for those which other people make and manufacture.

B. *International Labor Office*. This agency, with its headquarters in Geneva, Switzerland, is promoting good will among the workers of the world.

C. *Interchange of Students*. "To know a person is to love him." This is what is happening among the college youth of the world who exchange their college residence in their own country with a student of a foreign land. Many refugee boys and girls are now attending junior-high schools in America. How will this help to promote good will between American students and Spanish, German, or Jewish boys and girls?

D. *Olympics*. Race and color are forgotten as the athletes contend for top honors. Let the class give examples in their local contests.

E. *Peace Organizations*. There are many peace organizations which are promoting good will among peoples and nations (see Bibliography). Ask: What peace groups do you have in your community? Could you start one in your public or church school?

Project Suggestions

1. Trace on a map of the Americas the international highway and discuss how this road will help the nations of this hemisphere to be more friendly.

2. Listen to peace broadcasts.

3. Write to boys and girls of other countries and learn to understand their point of view, how they live, and their hobbies. Names and addresses may be secured from various church boards, and The American Junior Red Cross, Washington, D. C.

4. Protest against movies which spread the idea that war is glorious. Protest to your local exhibitor, and the Motion Picture Producers, 469 Fifth Avenue, New York City.

5. Write peace words for some of our warlike hymns, as: "The Son of God Goes Forth to War."

6. Check over the books and magazines in your school and public library to see if they have any new books on peace. If not, ask them to obtain some, and add to your Weekday School library several books and magazines on peace.

7. Form a Peace League in your class. Try not to use force in your committee work, your school elections, athletics, or family disputes. See if you cannot learn to arbitrate your individual conflicts as well as international ones.

Worship Suggestions

1. *Call to Worship*: Psalm 46. 9a. "He maketh wars to cease unto the end of the earth."

2. *Hymn*: "The Prince of Peace His Banner Spreads," stanzas one and two, from *The Abingdon Song Book*.

3. *Scripture*: (Let the leader give the statement and reference. After the group have found the reference let them read it together.)

Jesus taught forgiveness. Matthew 18. 21-22.

Jesus said to put up the sword. Matthew 26. 52.

Jesus believed that all men are brothers. Mark 12. 31.

4. Tell the story of *A Morning Call* (from *Four Peace Plays*, World Peace Commission, 740 Rush Street, Chicago); or see if the students remember the story of "The Invincible Leader" (see Unit I, Session II).

5. *Hymn*: Sing the third and fourth stanzas of "The Prince of Peace His Banner Spreads."

6. *Prayer Poem*: "Youth Prays for Peace." (See "Enrichment Material.")

7. *Prayer Response*: "Saviour, Hear Us, We Pray."

Enrichment Material

YOUTH PRAYS FOR PEACE¹

BY GRACE NOLL CROWELL

"Lord, we are the Youth of every land today,
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your will
That we should die.

"Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
To understand
That war is sad, and horrible, and wrong,
And useless quite;
That we, the clean, strong Youth of earth,
Have the good right

"To life and love and happiness and peace.
We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer."

¹Used by permission of the author and *The Epworth Highroad*.

SESSION X. HEROES IN MISSION LANDS

Aim of the Session

Help the students to see the great challenge of spreading the gospel of Jesus to every living creature.

Bibliography

Toward a World Christian Fellowship, by K. S. Latourette; *Christians in Action* (a record of work in war-time China), by Seven Missionaries; *Fun and Festival Series*, as: *Fun and Festival From Latin America*, by Helen Garvin (Friendship Press, 25 cents each); *Missionary Education of Intermediates*, by M. G. Kerschner; *Youth and the Way of Jesus*, by R. A. Burkhardt; *Re-Thinking Missions*, by the Laymen's Foreign Missions Inquiry; *World Missionary Atlas*, by Beach and Fahs.

Plays: Plays For These Times, and *Plays to Live By*, compiled by Harold A. Ehrensperger; *Star Child*, by G. W. McGavran; *Amelida*, by Helen L. Willcox; and *Color Blind*, by M. T. Applegarth.

Motion Pictures and more material may be obtained from Committee on World Friendship Among Children, 287 Fourth Avenue; Board of Foreign Missions, Methodist Church, 150 Fifth Avenue; Board of Foreign Missions, Presbyterian Church, 156 Fifth Avenue; Council on Finance and Promotion, Northern Baptist Convention, 152 Madison Avenue; International Educational Pictures, 8 West Fortieth Street; and Religious Motion Picture Foundation, 140 Nassau Street (all of New York City); and Y. M. C. A. Motion Picture Bureau, 19 South La Salle Street, Chicago, Illinois.

Scripture

Mark 16. 15; Luke 5. 29-32; 6. 1-5; 7. 19-23; John 15. 7; Acts 16. 9-15.

Suggestions for Teaching

Approach. Let the pupils tell of missionaries they have read about or have met. Ask: Why do churches send missionaries to other countries? Why do we have missionaries in the United States? What

different kinds of missionaries are there? (Medical, teachers, preachers, or social service workers.) How do the missionaries help to bring about world peace?

Give a true-false test, using these and other statements:

1. All persons of pure Anglo-Saxon stock are superior in intelligence to the average Negro, Chinese, or Indian.
2. Our nation has never mistreated people of other races.
3. We should Christianize the United States first, then send missionaries to foreign lands.

Outline of the Discussion

1. A New Way of Life.
2. Heroes Today.
3. Missions Tomorrow.

GUIDE FOR THE DISCUSSION

1. A New Way of Life

Ask: Why should we try to convert people of other religions? In what ways did Jesus show us a new and better way of living? Suggest that we find the answers to this question in the New Testament. Let a student read aloud Luke 5. 29-32. Ask: What new idea does Jesus bring out? What does this tell us we should do about missions? Why?

After Luke 6. 1-5 is read aloud by a pupil, ask: What new idea does Jesus bring out? Should we today break with customs and give the Negro boy and girl an equal chance with white boys and girls? What would we do differently? Would people talk about us as they did Jesus?

As a student reads aloud Luke 7. 19-23, explain that John the Baptist was in prison and was anxious to know if Jesus was the Messiah, so he sent two of his disciples to Galilee to find out. Since there were Roman spies in every Jewish gathering, to make sure there was no plotting against Rome, John's disciples and Jesus talked in code. They did not dare use the word "Messiah," so this is how John's disciples asked Jesus if he were the Messiah. Let a pupil read Luke 7. 19-20. To decode this message let the class look up Genesis 49. 10; Numbers 24. 17; Daniel 9. 24-25; and Jeremiah 30. 21. (Write these references on the blackboard.) See who can first

discover the key word for verse 20. (Messiah.) Let a student read the question decoded. (Art thou the Messiah?) Ask another student to read aloud Luke 7. 21-22 for Jesus' answer. Explain that Jesus is quoting from the Scriptures, which every Jew would recognize but the Roman soldiers would not. Let a pupil read aloud Isaiah 35. 3-6 to see what Jesus was quoting. Ask: What is Jesus' decoded answer? ("I am the Messiah.")

Let another student read Luke 7. 23. Ask: What is Jesus really saying? Let the group look up Mark 6. 3-4 to find the key word. (Believe.) Let a student read the verse decoded. ("Blessed is he, whosoever believes in me, or whosoever believes that I am the Messiah.")

Ask the group to read John 15. 7 and discuss its meaning. Ask: Does this apply to us today? How?

Suggest that the story of the first missionary to Europe and his first European convert is given in Acts 16. 9-15. Perhaps the class would like to dramatize it.

Scene I: A voice speaks to Paul, and he decides to go to Macedonia (Acts 16. 9-10).

Reader: Traces on the map Paul's journey from Troy to Philippi (Acts 16. 11-12).

Scene II: Group of women by the river bank praying. Paul, Silas, and Timothy come up to them and introduce themselves. Paul tells them the story of Jesus and invites them to become Christians. Lydia, a very rich lady, and all her servants accept Jesus. Lydia invites Paul, Silas and Timothy to make her house their headquarters while they are in Philippi. They accept. *Curtain.* (Point out how cleverly Lydia invites them. She says: "Paul, if you think I'm a true Christian, you must come home with me." He could not refuse, or he would have been telling her she did not love God.) Let the students contrast this first missionary and his first European convert with present-day missionary methods.

2. Heroes Today

Let the class name as many missionaries as they can. Write their names on the blackboard, and opposite their names write the country in which they did or are doing their work, and whether they were or are a teacher, preacher, or medical missionary. If the group can-

not think of any missionaries, write a list of missionaries on the black-board and let the intermediates tell the country in which each one worked and the type of service he gave, as:

<i>Name</i>	<i>Country</i>	<i>Kind of Missionary</i>
Paul	Asia Minor and Europe	Preacher
David Livingstone	Africa	Preacher and doctor
E. Stanley Jones	India	Teacher and preacher
Sam Higginbottom	India	Agricultural worker

Ask a member of the group to tell this story of modern mission work:

A TUNE GOES 'ROUND THE WORLD

BY RICHARD T. BAKER

Deep in the heart of Africa, a car is racing across the roads to reach its destination before Christmas dawn. The white missionary and her friends are almost there. Four hundred miles lie behind them, and it is Christmas Eve.

Suddenly a tropical storm comes up. The rain beats upon the car. The road becomes flooded. The motor chokes and stops. "How unfortunate!" the missionary says. "We wanted to reach Bibanga in time to sing the Christmas carols with the African Christians at dawn. Now we shall never make it."

The storm rages on. It is foolish to try to cross the river just ahead. Turning around, they trace their watery way back to a small inn which looms out of the African bush. It is nearly deserted and not in the least prepared to accommodate guests. But there is tea, and there is straw for beds. The white missionary and her friends think again, "How odd to spend this Christmas eve on a bed of straw!" And as their thoughts turn to that other bed of straw in a far-away inn, they fall asleep.

Suddenly they are awakened. Music, as if it might be coming from angels, fills the air. "Glory to God in the highest, and on earth peace, good will toward men." Is it a dream? Is it an illusion? They strain their ears to listen. It seems the middle of the night. Yet the earliest dawn is just graying the landscape. Nearer and nearer, deeper and richer, are the voices as they sing. The words are African, but the tune is an old favorite, "Silent Night, Holy Night."

The missionary raises her voice in the tune. Outside a joyous group of unknown Christians are ushering in the dawn of *Kisimusi Day*. No missionary is there to lead them. It is a spontaneous

expression of their gratitude to God for the gift of His Son. There is no Christmas tree, no snow (it is the hottest day of the year), no candles, no gifts, but the spirit of Christmas is deep in the singers' hearts.

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It is a cold, bleak day in Tientsin (pronounced "Teentzin"), China, but a hundred boys and girls come to the mission to sing their Christmas carol. The pitch is slipping badly. The voices are only half way through the song, and the pianist is already searching for a new key. Never before had the Tientsin gang sung on a platform. They pushed and shoved and scrambled and stepped on each other's toes. As singers they were not exactly prodigies. But for enthusiasm and eagerness no Christmas chorus could equal them anywhere.

It is a cold, bleak day in northern China. The wind is howling through the chinks of a hundred poverty-stricken, war-broken homes. Above the howling of the bitter wind these hundred piping voices are singing the story of Jesus' birth in homes that no missionary could ever expect to reach, homes along the rivers, in the alleys, in the slums, holes in the walls, under the bridges, on junks in the harbor. Piping voices, and their song is "Silent Night, Holy Night."

3. Missions Tomorrow

A. *Nationals Carry on Own Work.* In India not only have the Christians themselves in many places learned to conduct the schools and churches, but they are sending missionaries to establish new churches. Philip Bhai B. Christian, who became interested in Africa through reading stories of David Livingstone, left India last year with his family to teach in a mission school in Old Umtali, Africa.

Onishi-San, a young Christian of Japan, served for several years on the Japanese police force in Manchoukuo. There he saw the poverty, the suffering, and the sorrow of those people. He knew that he must tell them of Jesus' way of life, so he learned both the Chinese and Russian languages. Now Onishi-San is back in Tokio, having resigned from the police force, and is preparing himself for Christian service as a missionary in Manchoukuo.

B. *Conferences of Christians Around the World.* The International Missionary Conference was held in Madras, India, in December, 1938. There the delegates discussed the relations of the home churches with the mission churches and how best they might cooperate in spreading Christianity. This conference was unique in

that one half of the four hundred and fifty delegates represented the "younger" or mission churches.

In the summer of 1939 the first World Conference of Christian Youth met in Amsterdam, Holland. There were two hundred and twenty separate religious groups represented, including such diverse sects as the Russian Orthodox (now in exile) and the Society of Friends. These delegates came from seventy different countries, and discussed their common problems and how they could be more Christian.

Suggest that the class watch the papers and magazines for news items concerning meetings where Christians co-operate in building the kingdom of God, such as: The World Council of Churches.

Project Suggestions

1. Have an exhibition of all the projects made during this unit.
2. A committee may be interested in giving or reading a missionary play (see "Enrichment Material" and bibliography).

3. If some of the pupils belong to junior missionary groups in their churches, let them tell of their work, show their missionary papers, and have an exhibit of things from foreign countries.

4. Help your group to plan a world friendship party for their churches or let the Weekday School class plan their own party, using games, songs, and food of other countries. Suggestions may be obtained from *Far Peoples*, by Grace Darling Phillips, and *Fun and Festival Series*.

5. Show a movie of work in missions fields both at home and abroad (see bibliography).

6. Perhaps some of the group would be interested in reading missionary stories (see bibliography).

7. If there is a home-mission project near your school, plan a trip to visit it. Interest the group in going to hear a returned missionary speak, or, if possible, have one come and talk to the class.

Worship Suggestions

1. *Hymn*: "We've a Story to Tell to the Nations." (Discuss its meaning, expressing the idea that we can share the story by showing love in the way we treat people of other races, as Negroes and Mexicans, or people from far-off lands, as Chinese.)

2. *Responsive Prayer:*

Leader: That we shall treat boys and girls of all races fairly.

Group: We pledge ourselves, dear Jesus.

Leader: That we shall help boys and girls of other countries to know about God.

Group: We pledge ourselves, dear Jesus.

Leader: That we shall follow Jesus' example in the way we treat our friends.

Group: We pledge ourselves, dear Jesus.

Leader: That we shall try to think of the other person, first, at home and at school.

Group: We pledge ourselves, dear Jesus.

3. *Play:* Dramatize or read "His Book" (see "Enrichment Material").

Enrichment Material

HIS BOOK¹

BY ELISABETH EDLAND

Characters:

BARTOLO (o's long), a boy of twelve years of age.

HERNANDO (Air-nahn-doe), a boy of twelve.

FELIPE (Fay-lee-pay), a boy of twelve.

NITA (Neeta), a girl of about twelve.

CARMENCITA (Car-r-men-see-ta), a girl of ten.

THE TEACHER, an older girl.

A NUMBER OF MEXICAN BOYS AND GIRLS.

Scene: A Mission School room. *As the scene opens, BARTOLO, HERNANDO, CARMENCITA, and NITA are standing near the door; FELIPE is outside the door.*

BARTOLO (*Speaking from the doorway*): Come on in, Felipe. It's pretty in here. You'll like it.

FELIPE (*From outside*): I don't want to come in to your old mission school.

CARMENCITA: I'll show you some beautiful pictures if you come in.

HERNANDO: I have a book I'll show you.

(Several of the boys and girls have entered by this time, but all keep their attention on the door.)

¹ Used by permission of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. This play is based on a true story.

FELIPE (*Standing in the doorway*): A book!

HERNANDO: Yes. Come in, and I'll show it to you.

FELIPE (*Wistfully*): I had a book once!

CARMENCITA: I have a book too, see! (*She shows him a large scrapbook she is making. FELIPE comes farther into the room and takes the scrapbook in his hands.*)

CARMENCITA: Do you like it?

FELIPE: Yes, it is pretty. But it isn't like my book.

HERNANDO: Look at mine! There's real printing in mine. (*He shows FELIPE a lesson quarterly.*)

FELIPE (*After looking at it*): My book was much thicker, and had much more printing in it.

NITA (*Showing another lesson quarterly*): Mine is just like Hernando's, but you may look at it. The stories in it are beautiful.

FELIPE: The stories in my book are the most beautiful stories in the world. (*He sees a songbook on the desk, and runs over to it quickly.*) Why, that looks like my book. Who brought it here? (*He takes up the songbook, but glancing at its pages, shakes his head in disappointment.*) No, it isn't my book.

BARTOLO: Of course it isn't your book. That belongs to the teacher.

FELIPE: Well, it looks just like my book, and someone took it. It's the only book I ever had, and maybe it's the only one I ever will have. It was a big book, with pictures in it, and wonderful stories.

NITA: Where did you get your book, Felipe? (*Throughout the following conversation, the boys and girls seat themselves informally.*)

FELIPE: My father gave the book to me because I could read so well. He told me to take good care of it, and I learned many of the stories.

NITA: And someone took it from you?

FELIPE: Yes, I took it to the Mexican school one day after my father died, and the teacher took the book away from me. He said it was accursed. But I remember many of the stories. There was one about a boy named David. He had a sling, and once he killed a huge giant named Goliath. I tried to make one of those slings once, but it wasn't any good.

CARMENCITA: Oh, look! Here comes the teacher! (*FELIPE jumps up quickly, and starts to run out, but is met at the door by the TEACHER. She smiles at him, and he turns his face rather sulkily.*)

TEACHER: Well, isn't this splendid! We have a guest today, on the very day too when I have a new story to tell. (*To FELIPE.*) You stay until I have told the story. Then you may go if you like.

HERNANDO (*Coming over to FELIPE*): Sit down here with me, Felipe.

TEACHER: Many, many years ago, in a beautiful garden on a hillside, a number of friends were gathered together. No smiles were upon their faces, and they scarcely spoke to each other at all. They walked about in the garden without even seeing the flowers in all of their bright colors. One man, whose eyes were especially sad, stopped before a tall slender lily. The lily nodded her white head to him, as if to say "Good morning," but the man did not notice her, and walked right on.

"Why is he so sad?" asked the tall slender lily of her neighbor.

"Listen carefully," answered the neighbor lily, in a very low voice. "In a tomb on this hillside is resting the great Friend of these people. Wicked men in the big city, because they did not understand, crucified him, and now he is resting here."

The tall slender lily said nothing, but she watched the people as they walked through the garden. Women came in with spices in their hands. They walked carefully, so that no sound would be made on the path. They did not want the soldiers who were watching the garden to hear or see them. They were weeping and were saying softly to themselves: "He is dead. We shall never see our Friend again. He is dead."

And then the lilies stopped swaying, and held themselves absolutely still. They looked and looked. It certainly was a marvelous sight. The great stone before the tomb on the hillside rolled away. The soldiers were so frightened they ran back to the city. But the people on the hillside did not run. Their Friend, the Friend whom they loved so dearly, was with them again.

"Do not weep," he said. "There is no death."

And then this Friend, whose name was—

FELIPE (*Interrupting*): Jesus!

TEACHER: Why, yes, Felipe. How did you know that?

FELIPE: Because there was a story about him in my book just like the story you are telling.

TEACHER (*Continuing*): —and then Jesus said something to his friends which made them very happy. (*Picking up her Bible, she reads from that.*) "Lo, I am with you always, even unto the end of the world."

FELIPE (*Jumps up from his chair*): That's my book. That's my book.

That story you are reading was in it. How did you get my book? Please give it back to me. (*He goes quickly to the TEACHER and stands before her with pleading, outstretched arms.*) My father gave that book to me because I could read. Then a Mexican teacher took it from me. I have looked everywhere for it, but I could never find it again. It is my book, teacher, please give it back to me.

TEACHER: Felipe, how do you know this is your book?

FELIPE: I can tell you the stories in it. I know some of them by heart. After Jesus left the garden, he came to his friends one morning on a lakeside. They were sitting around a fire and were eating. And twice he said to Simon Peter, "Lovest thou me?" And Peter said, "Yea, Lord: thou knowest that I love thee." He said unto him the third time, "Peter, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

TEACHER: The book is yours, Felipe. Take it, and keep it carefully. But remember this, it is a book which belongs to everyone. It is a book given to us by the Heavenly Father.

FELIPE (*Unheeding what has been said, and fingering the pages of his book carefully and eagerly*): I have my book. My book of beautiful stories. (*He turns to the first page and reads.*) "To Alice Brown on her twelfth birthday, with love from her old Granddaddy." Why—I thought—isn't— (*Looks at TEACHER questioningly.*)

TEACHER: There are many copies of your book, Felipe. And my grandfather gave that to me when I was a little girl, but you may have it. There are not many copies of that book here, but some day we hope to have them. Perhaps someone will hear an echo of that last request on the lakeside, "Feed my sheep," and remember us.

FELIPE (*Holding the Bible closely to him*): I think I understand. It was Jesus too who said, "I am the bread of life." So when he said, "Feed my sheep," I guess maybe he meant to give us this. (*Holding out Bible to TEACHER.*)

TEACHER (*Looking at him silently for a moment*): Felipe, I think you have it very nearly right. And I hope the friends of Jesus will understand his message in that way too, and remember these, his sheep, so far away.

FELIPE (*Going back to his chair and speaking softly*): My book, my book, I have my book! (*Throughout the following prayer, the*

organ or piano may play softly, "Saviour, Like a Shepherd Lead Us.")

TEACHER (*With bowed head, as the boys and girls sit very quietly*):
Heavenly Father, may the message of Thy Son become known and
alive in the hearts of those who bear Thy name. May they remem-
ber those who need bread. We ask it in the name of the good
Shepherd. Amen.

Curtain

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	When are we patriotic?
	1283998
FEB 17 '43	Chave
JAN 26 1943	Mr. Lutch
MAR 29 1943	Buckner
MAR 29 1943	R E Seane
DEC 31 1943	Chave
DEC 31 1943	
FEB 22 1944	
NOV 7 - 1945	Marieje Buckner
NOV 26 1945	12-21-96
DEC 25 1945	Renew
DEC 12 1945	
	2- 8843

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